

The C. H. M. S. Officials at Work—Their Methods and Environment

Volume LXXX

Number 21

THE CONGREGATIONALIST

Boston Thursday 23 May 1895



THE CROSS ON THE FLAG

*FROM age to age they gather, all the brave of heart and strong,
In the strife of truth with error, of the right against the wrong;
I can see their gleaming banner, I can hear their triumph-song:
The Truth is marching on!*

*"In this sign we conquer"; 'tis the symbol of our faith,
Made holy by the might of love triumphant over death;
He finds his life who loseth it, forevermore it saith:
The Right is marching on!*

*The earth is circling onward out of shadow into light;
The stars keep watch above our way, however dark the night;
For every martyr's stripe there glows a bar of morning bright:
And Love is marching on!*

*Lead on, O cross of martyr-faith, with thee is victory!
Shine forth, O stars and reddening dawn, the full day yet shall be!
On earth his kingdom cometh, and with joy our eyes shall see:
Our God is marching on!*

FREDERICK L. HOSMER.

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Number 21

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A bird's-eye survey of the field prepared by the secretaries.
Twelve pictures of the officers of the Board, including President Storrs and Vice-President Blatchford. Sent postpaid. 100 copies \$1.25.

MANY members of the Grand Army of the Republic are regretting the evident public tendency to make Memorial Day an ordinary holiday. It certainly is true that its most characteristic and solemn significance is less vivid now than it used to be. But this is simply natural. A whole generation has grown up to whom the war is only a name. They must not be expected to look back to it with the same solemn feeling which those of us who lived through its terrible years cannot but cherish. Yet it would be a great mistake to suppose them indifferent to Memorial Day. They only need to have its meaning interpreted freshly and graphically and to have their attention fixed clearly upon the tremendous issues involved in the war and what the outcome has been for our own nation and the world. Then they will not be willing to treat such an occasion lightly. We are glad, therefore, that so much historical study is going on among our young people. It will go far to prevent them from ever undervaluing the sacrifices of those who carried our country safely through its perils. Nothing can shake public respect and reverence for our old soldiers and sailors, especially, except such unwise and unpatriotic propositions on the part of some of them as the Veterans Preference Bill now before the legislature of this State.

Last Sunday was a notable day for the American Board, in that two of the wealthiest churches hereabouts took special collections. The Old South, which had already given this year over \$6,000, made an additional offering which will considerably exceed \$2,000. The Eliot Church in Newton took up morning and evening collections, aggregating \$6,145. Effective preliminary work had been put in, the young men of the church making a careful canvass, so when the congregation came together Sunday Dr. Webb's stirring words fell upon prepared soil. The entire circle of seven Congregational churches in Newton is included in the special collection movement; so are several in Somerville and Roxbury; while the Central Church, Fall River, last Sunday gave \$735. In Quincy a house to

house visitation is being made, and from the West, even from points as distant as San Francisco, come the same gladdening tidings of extra exertions and self-sacrificing giving. Let the tide sweep along until it bears the burdensome debt into the depths of the sea.

After fifty years of service as a priest in the Roman Catholic Church, after nine years of duty as bishop of the See of Boston and twenty years of administration as archbishop of the province, including the six New England dioceses, Rev. John J. Williams during the past week has had revealed to him the degree of respect and love he has won from his fellow-Catholics and his fellow-citizens irrespective of sect or nationality. Judged by any standard it has been a remarkable demonstration which the people of Boston have had an opportunity of studying. It brought to the city the papal delegate, Cardinal Gibbons, and a host of minor ecclesiastics. It gave the governor of the ancient commonwealth an opportunity to say things which not many decades ago no governor would have cared or dared to say about the ancient church. It brought to the front for the first time a man who has gone about his work very quietly, very astutely, very thoroughly. Less outspoken and liberal than Archbishop Ireland, he is less secretive, less reactionary, more just than Archbishop Corrigan. He is an American Roman Catholic, not a Roman Catholic American, and as such is a potent personality in the making of modern New England.

The value of properly qualified lay preachers received another strong indorsement last week in the address of Rev. Dr. Mutchmore, the retiring moderator of the Presbyterian General Assembly. Impressed afresh by the evident need of additional authorized preachers and workers, he urged that educated laymen in much larger numbers ought to be licensed to teach and preach after satisfactory examination, although not necessarily ordained. Bishop Lawrence in his annual report before the Episcopal Diocesan Convention of this State also expresses gratification that men as lay readers and helpers are taking up religious as well as charitable work to such an extent. These are new evidences of the growing interest and activity of many of the laity in all branches of the church in Christian service. It is a healthful and encouraging sign of the times. Every Congregational pastor should be alert to see if he cannot lead some one or more of his people to engage thus in religious work. Caution is necessary. Mere zeal without competency usually does more harm than good. Nor should the lay student or preacher ordinarily look for ordination. But he may be given by formal license, after examination, an authoritative indorsement of his labors, and he can co-operate with his pastor advantageously and do a great deal of fruitful work.

The carelessness of men in business, and especially of those in public life, in signing recommendations for everybody who applies without considering whether they are deserved is notorious. It is said that many do it as a matter of policy even when the applicant is wholly unknown to them. Mayor Strong, out of the experience of his few months in office, makes a confession upon this point which is very suggestive. "I used to think nothing before my election as mayor," he is reported to have said to a friend, "of signing petitions and recommendations for appointment for every one who asked them. It is my turn to receive such petitions now, and I realize that I was not the only one to acquire the bad habit of indiscriminately recommending everybody." The fact that men in public life have come to disregard such lightly signed petitions altogether is not the worst of the matter. Not only do the weak suffer when names which they thought promised them an opportunity prove worthless, but the reign of humbug and insincerity which makes the way of the political rogues easy is confirmed. This matter of official appointments is the weak spot at best in our government life, and no man should meddle with it by way of praise or blame for those who seek places in the public service unless he means exactly what he says.

Hon. Charles Denby, United States minister to China, in a document just communicated to the Department of State at Washington, has paid an emphatic tribute to the value of the work of Christian missionaries in that country. His utterance is too long to be quoted here in full, but it declares "the patent fact that the Chinese are enormously benefited by the labors of the missionaries." "There are schools and colleges all over China taught by the missionaries," he adds, "and, in my opinion, they do nothing but good." He further says:

Converts to Christianity are numerous. There are supposed to be 40,000 Protestant converts in China and at least 500,000 Catholic converts. There are many native Christian churches. The converts seem to be as devout as people of any other race. . . . As far as my knowledge extends, I can and do say that the missionaries in China are self-sacrificing; that their lives are pure; that they are devoted to their work; that their influence is beneficial to the natives; that their arts and sciences and civilization are greatly spread by their efforts; that many useful Western books are translated by them into Chinese; that they are the leaders in all charitable work, giving largely themselves, and personally disbursing the funds with which they are intrusted; that they do make converts, and such converts are mentally benefited by conversion.

As to the distinctively religious benefits conferred upon China by the conversion of her people Mr. Denby refrains from comment, not regarding it as legitimate for one in his official position. But his testimony quoted above possesses large significance, and he has added strong testimony to the usefulness of missionaries indirectly as explorers, pioneers and makers of openings for trade and commerce. His testimony should be circulated widely. It meets

squarely and confutes thoroughly many of the ignorant criticisms so often made upon foreign missions.

THE HOME MISSIONARY DUTY AND OPPORTUNITY.

Pursuing our plan of presenting in due order pictures of the internal economy and administration of our great denominational benevolent societies, we this week project upon the canvas the officers and the machinery that operate the Congregational Home Missionary Society. The setting forth of the subject will, we think, be found as comprehensive, accurate and readable as a similar description of the American Board which we gave to the public March 14, and which, in its original form and as subsequently reprinted, has been widely commented upon, the secretaries of the Board considering it one of the most important and useful documents ever scattered among its constituency.

Sent forth on the eve of the annual meeting at Saratoga, this account of the fidelity and efficiency of the officials of the Home Missionary Society, the multifariousness and minuteness of their labors and the constant burden of responsibility resting upon them cannot fail to increase public sympathy with them and with the noble work in which they are engaged. The position of secretary or treasurer of such an enterprise is not one that a lazy man or a weak man would covet, nor is service on the executive committee an unmixed delight. To discriminate between the numerous applicants for aid, to try to make one dollar do the work of two, to hold territory already occupied and to advance the pennant of Christ into new and promising fields require rare wisdom, courage and patience. And yet, despite retrenchment that cuts to the quick, despite the most careful planning, our noble Home Missionary Society for the past few years has been seeing the work steadily outstripping the resources for carrying it on, and a debt fastening itself a little more tightly about its neck every year.

Brethren of the Congregational churches of the United States, it is time to come to the rescue. Without abating our insistence on the desirability of delivering our foreign missionary society from its financial burden, we say that unless our denomination can do its full share toward evangelizing this country of ours there will be no resources for foreign missions twenty years hence. The planting and sustaining of churches on the frontier and in desolate sections East or West means ultimately the carrying of the Christian religion to China and India. Think, for instance, what many churches throughout the West, which started as home missionary plants, have done for the work of Christ throughout the world.

What home missions mean to America itself we cannot overestimate. He who loves his country, who this coming week will strew flowers over soldiers' graves, he who wants this country to be kept free from all that degrades or enslaves it, must respond in every fiber of his being to the patriotic intent of home missions. The cross and the flag must be held aloft together. The spiritual salvation of our vast and heterogeneous population is the only thing that can preserve the American republic.

A new application of the college settlement idea is reported by a special dispatch to the *New York Evening Post*. The experiment of

teaching by example, as well as helping in all the ways in which neighborly kindness without intrusion may, has repeatedly been tried in the great cities, and always, we believe, with success. According to the *Post* it is now intended to bring such help and suggestion to the mountain whites of North Carolina by making a "log cabin settlement" among them with a view to teaching the women especially how home may be made attractive by a little well-directed effort and expenditure. The class to be reached is, as our readers know, peculiarly worthy of our help and sympathy, and we shall watch the experiment with great interest. Among a very widely scattered population, in a mountainous country, one such center of influence cannot be expected to accomplish great results, but the education and elevation of a whole class is a work which cannot be accomplished by wholesale and every effort helps.

THE EDUCATIONAL VALUE OF MAGAZINES.

The complaint is made now and then that the enormous recent multiplication of magazines has done much to develop a popular distaste for works upon important subjects. It is asserted that only entertaining and too often frivolous volumes are certain to have large sales. This charge is made so frequently and so earnestly that apparently many believe it. We take leave to dispute it.

It is not even true of novels. Undeniably some very light and unimportant stories do catch the public fancy and sell largely. But it is seldom, if ever, that such a book gains the favor accorded at once to such more weighty and significant stories as *Ben-Hur* or *Marcella*. But if it were true of novels, it would not therefore follow that volumes of a more thoughtful character are neglected. The large sales of Professor Bryce's *The American Commonwealth* and Mr. Kidd's *Social Evolution* bear convincing witness to the contrary.

We believe that there never has been so general and intelligent an appreciation of works upon practical, and even profound, subjects as at present. Whether the spread of magazine literature is a cause of this fact, or a result of it, or merely coincident with it, may not be easy to determine. But in some respects the magazines undoubtedly promote it. Not only are the graver and more profound magazines, such as *The Forum*, *The Bibliotheca Sacra*, *The American Journal of Science*, and the English *Fortnightly* and *Nineteenth Century*, devoted almost wholly to vital subjects but the more popular monthlies, such as *The Century*, *Scribner's* and *Harper's* always contain some strong contributions upon great and vital topics. Popular government, municipal reform, the relations of capital to labor and of the rich to the poor, the essentials of theological belief, the progress of electrical science—these are only a few examples of the subjects which are discussed, and very ably, every month in the magazines.

The educational value of this discussion certainly ought not to be disputed seriously. It extends widely the knowledge of such themes. Not only are their principles made known but methods of investigation and comparison are explained and the reasons for different conclusions unfolded. Many people thus are furnished valuable intelligence. They do not become experts but they receive real and useful enlightenment. A widespread and sincere interest in the class of subjects considered is awakened. The public mind gradually is led to fix its attention upon worthy themes. Special in-

terest also is enkindled here or there in particular subjects. Many a recognized expert of today received his earliest impulse from some magazine article ten or fifteen years ago.

The number of specialists in all departments of learning is large already and is increasing rapidly. They naturally seek opportunities of utterance through the magazines, as a less costly and tedious as well as a more far reaching manner of gaining the public notice and of establishing their reputations, than the writing of books, even when they also write the books. And the magazines in turn apply to them for articles, recognizing the importance of furnishing the reader with the latest and most trustworthy results of investigation. Thus whoever reads three or four of the best quarterly or monthly magazines is able to keep abreast of the progress of knowledge in at least a general and advantageous manner, and acquires more or less consciously a genuine and exceedingly valuable educational development. Indeed, this is true in a considerable degree of him who reads regularly only a single one of these excellent publications, the remarkable popularity of which is one of the most conspicuous features of the closing century.

THE CHRISTIAN POWERS AND THE TURK.

England, France and Russia's joint note to the sultan calling upon him to fulfill towards the Armenians his pledges made in the treaty of Berlin is all very well so far as it goes. It is a necessary preliminary to further action. But it does not necessarily mean that further action will result. Of course everybody understands what the sultan will do. He will express surprise and regret that any difference of opinion should have arisen, will probably admit that injustice has been shown—but by the provincial authorities and quite without his consent or knowledge—in Armenia, and will promise that nothing of the sort ever shall occur again. He even may offer to punish the guilty officials and confer some advantages upon the Armenians. Possibly his ministers and not he really are at fault.

Indeed it is already reported that he has expressed his readiness informally to accede to certain vital suggestions of reform made by the Powers. But it is highly improbable that mere remonstrance, however emphatic, will alter matters in Armenia one whit. It seldom has done any good. A sufficient time for the emptiness of his words to be demonstrated probably will have to be allowed to pass. Then, if the three Powers seriously mean to do anything more than make believe, they must follow up their demands by pressure. Nothing of any present importance, and still less of any lasting value, is likely to be accomplished for Armenia except by making it clear to the Turks that actual military or naval forces, or both, stand behind diplomacy. Moreover the outside world must be satisfied that genuine reform is inaugurated.

The outlook for Armenia is distinctly discouraging. Between the hatred and oppression of the Turks and the difficulty of the European powers in agreeing how to rescue them from the Turks, they are in a bad way. England, France and Russia distrust each other almost as much as each of them distrusts the Turk. Neither will be eager to help Armenia if the effort bids fair to benefit either of the others, however

indirectly. But the Almighty is able to cause even such international jealousies to work together for good and the cry of the oppressed does not enter his ear unheeded. In his time and way the wrongs of Armenia will be righted.

RELIGION IN THE HOME.

The home much more than the house of God is its stronghold. All the churches might be burned without religion suffering any vital harm, notwithstanding the hindrance of its external, material progress which would result. But blot out our homes and religion would receive a disastrous blow, even if the churches continued as numerous as at present. Any change in the character of home life, either in an individual household or in a community, has a perceptible and prompt effect upon religion as illustrated therein.

We noted last week the great purpose of the gospel—the building of character. Because this is true the relation of our homes to religion is intimate and vital. In the home pre-eminently character is formed. Many homes are not religious, it is true, but religious people owe the larger part of their spiritual development to the home, because it is the sphere in which they chiefly practice the Christian virtues and graces. The work and influence of the church must not be undervalued. It teaches much which many never would learn in the home. The preaching and teaching of the truth, as well as the public and united prayer and sacred song, not to mention the many subtle and stimulating holy influences of the house of God, are as important as they are precious. But, none the less, the home is where the lessons of the church chiefly must be learned and practiced, and the home also teaches its own lessons. It is the place where character takes form.

This is true even for those who have gone out from home into the world. What else is so sweet to the clerk or the teacher, the apprentice or the student, as the thought of the home which he has left? What once may have seemed commonplace in it now has assumed a certain sacredness. Its prevailing tone of respect and reverence towards Christ and his truth or of indifference towards them now have more influence than ever.

What religion in the home ought to be and to do often has been explained. We now, therefore, only urge the importance that each of our homes be the abode of a pure, practical, sustaining Christian faith.

THE WEEK IN REVIEW.

No Federal Tax on Income.

Five justices of the United States Supreme Court—Justices Field, Gray, Brewer, Shiras and Chief Justice Fuller—have decided that all the income tax law of 1894 is unconstitutional, their reasons in brief being:

That taxes on real estate being undisputably direct taxes, taxes on the rents or income of real estate are equally direct taxes.

That taxes on personal property, or on the income of personal property, are likewise direct taxes.

The tax imposed by Sections 27 to 37, inclusive, of the act of 1894, so far as it falls on the income of real estate and on personal property, being a direct tax within the meaning of the constitution and therefore unconstitutional and void, because not apportioned according to representation, all these sections instituting one entire scheme of taxation are necessarily invalid.

Justices Harlan, Brown, Jackson and White dissent from this new definition of the

scope of the term "direct taxes" and the reversal of former decisions of the Supreme Court, expressing in their opinions the most pessimistic predictions as to the serious, far reaching and revolution-provoking character of the opinion of the majority. Without venturing to express an opinion as to the wisdom of the decision, it is in order to note that a bare majority of the court so decides, the deciding vote being given, not by Justice Jackson as was expected, but by Justice Shiras; that the scope of the decision is far broader than the immediate issue raised, putting an end for some time at least to all attempts to raise Federal revenue by methods that are indorsed by theorists and are in vogue in Europe; and that a written constitution and an interpretation of the intent of its framers is more effective in preventing class and sectional legislation than the unwritten law of Great Britain, or, in other words, that the young republic is far more conservative than the ancient monarchy; and it also emphasizes the fact that the Supreme Court is not only co-ordinate with, but in a sense superior to, Congress. *Gamblers, Legislators and Judges.*

The Massachusetts Legislature has done well in doing what it can to diminish gambling done in "bucket shops" and in granting the additional legislation asked for by the Boston police, which will enable the authorities to stop up legal loopholes through which gamblers too often have escaped in the past. Thus far in New York State the new laws have failed to be effective in preventing betting and book making, and the three gentlemen appointed by Governor Morton to guard against such defiance or evasion of the law, and upon whom rest the duty of fulfilling all the pledges which were made in order to win the governor's signature, have been made to realize already that they are being watched, charges having been filed promptly before Governor Morton by the Law and Order Enforcement Society of Brooklyn. At last accounts the gamblers of Chicago were trying to buy legislation at Springfield to enable them to defeat the Civic Federation in its determined crusade acting under present law; and the gamblers of Connecticut have had the audacity to propose to introduce a bill in the legislature of that State which would when enacted make gambling or non gambling a matter of local option. In New Jersey the governor of the State and some puppets controlled by the Democratic ring, but known as lay judges of the Court of Pardons, have kept a pre-election bargain with the vicious elements that have elected successive governors and legislators and deliberately pardoned four of the worst men ever found guilty of crime in that State. For years, either as officials of Hudson County or as race track owners, these gamblers had profited by the maintenance of the disreputable tracks at Guttenberg. After a desperate fight to keep them out of court, made by the political leaders of the Democratic party, they were convicted and sentenced to pay a fine and to serve one year in State's Prison. The higher courts affirming this decision, then at the last moment the Court of Pardons was packed and rendered its contemptible verdict. And such is the far famed Jersey justice! But the chancellor of the State and an associate judge protested, be it said to their credit, and the people will be heard from later.

Two Resolute Executives.

Governor Greenhalge of Massachusetts

has been a most independent, able executive. He wears well. His disregard of the schemes of the Republican party leaders has not made them love him, but it has added to the respect which the average citizen has for him. He has again stepped in to save the rights of the people, even though it militate against the party. He prefers that Massachusetts municipalities and towns should retain their home rule, self-respect, power to regenerate from within, rather than that the Republican governor should have the power to name police and license commissioners in the cities of the commonwealth, and the cities say to the State, "Save us from ourselves." His veto of the Holyoke police bill reiterates arguments which we have stated very recently and makes it clear that, for a time at least, there must be an end of efforts to force the legislature to serve as a conscience for the cities of the State.

It has not been possible for us to agree with many of Governor Altgeld's utterances or to approve many of his acts, but he has done the citizens of Chicago a splendid service in his veto of three bills rushed through the legislature of that State in the interests of the gas and railway corporations. The laws gave away franchises of incalculable value for terms covering the life of two generations yet unborn. They fastened a monopoly upon the backs of the people which it would have been difficult ever to have thrown off. The veto raises the whole question of municipal ownership of natural monopolies; it is a most popular act—one that will redeem the governor's reputation somewhat, and it will help educate the public.

British Interests.

Given brains, legitimate political ambition and a desire to be useful as a public servant, *must* the son of a British peer—with right of succession—in the House of Commons enter the House of Lords when his father dies, and bury himself there whether or not he cares to? Can he choose to remain in the lower, more popular and influential body? These are the vital questions just raised by the Earl of Selborne, who now represents West Edinburgh in the House of Commons and who desires to continue in the House. But his father died May 5, and he succeeded to the title and its right to a seat in the House of Lords. Not a few of the other young English aristocrats—among others Hon. George N. Curzon—feel as does the Earl of Selborne, and are anxiously awaiting the decision of the committee of the House of Commons to which the problem has been referred.

The three conservative victories in radical constituencies at the by-elections are not encouraging to the Liberals and seem to indicate an early appeal to the constituencies and a dissolution of Parliament.

The trial of Jabez Balfour has begun, the arch hypocrite and embezzler of modern Nonconformity, who has been brought from South America after a long legal struggle. He must now stand a searching examination which may implicate others supposedly virtuous. Hundreds of thousands of pounds, representing the savings of hundreds of the English Nonconformist clergy and laity, were stolen by this man, and interest in his trial is intense.

Just what Great Britain proposes to do this summer in the way of co-operation with the United States in guarding the seals of the North Pacific is not clear.

There are some indications of lack of harmony and the possibility of a renewal of the controversy, which it was supposed was ended with the decree of the Paris Arbitration Tribunal. Nicaragua has paid its indemnity to Great Britain, and that incident is closed. Canada refuses to accept Newfoundland's terms respecting confederation, and the colony in its efforts to place loans is realizing how low is its credit and how desperate its outlook.

The German Uprising.

Whether sympathizing or not with the radicalism and socialism now rampant in Germany, one cannot grieve over the humiliation and curbing process which Emperor William is now undergoing. His many excellent qualities and virtues have not been able to outweigh the fact that his conceptions of his own office and power have been entirely out of harmony with the thought of the age, and the people of Germany either have had to rise up now or to enter upon an era during which constitutional government in Germany would be a mockery. To the defeat of his pet political legislation—the Anti-Socialist Bill—the rejection by the Reichstag of the new fiscal legislation intended to save the treasury from a deficit must now be added. Moreover, the upper house of the Prussian Diet has broken away from executive restraint and voted—seventy-two to thirty-eight—to indorse the proposition of Count Merbach, calling for an international conference to consider the restoration of silver to a larger place in the world's supply of money. This is an indication of a decided change of attitude in Germany, and has been so estimated by all who have commented upon the action, estimates varying, of course, as to its relative importance and probable outcome, but all recognizing it as ominous of an era of discussion and action which will be international in its range and far-reaching in its effect upon society.

The Papacy and the State.

The interference of the papal nuncio to Austria with Hungarian legislation, his disregard of the proprieties of his place as a diplomat, and the Hungarian premier's—Count Banffy—spirited protest have finally brought about the retirement of Count Kalnoky from his post as Austrian minister of foreign affairs, which he has filled since 1881, and compelled the Vatican to recall Mgr. Aglardi, the papal nuncio. The hero of the incident is Baron Banffy, who has compelled the withdrawal of an obnoxious, officious ecclesiastic and not lessened the strength of the Hungarian cause in the future development of the politics of the empire. The approaching Italian elections will test the fidelity of some of the Italian Catholic clergy and laity to the Pope, who, they had hoped, would change his attitude toward the state and permit them to participate in the effort to elect a better grade of legislators, which Italy sorely needs. But he has not altered and has reiterated the old decree of prohibition and the old wail that he is a prisoner.

In Canada Lord Aberdeen, the governor-general, seems to be throwing his influence in favor of a compromise between the Province of Manitoba and the Catholic hierarchy.

The Situation in the Orient.

Japan still occupies Port Arthur, and probably will for some time to come. The reports that Russia, France and Germany

have succeeded in forcing her to give up the Liaotung Peninsula, and that Russia is now intending to cheat Japan out of control in Korea are not confirmed as yet by any evidence that we have seen. That Russia desires to do all this is beyond dispute, but that she has gone so far as to enter upon the task, with its alternative of war, we do not believe. Japan already having loaned Korea a large sum with which to reduce its indebtedness and initiate reforms, would be loath to see the Hermit Kingdom pass under Russian control, even were there no higher issues involved. But there are. The Japanese attitude toward Korea is partially, if not wholly, disinterested. Every act thus far has shown their sincere ambition to relieve an oppressed, overtaxed, benighted people, and give them a measure of the same degree of civilization which Japan has attained, and the work of reform is under way. The Tonghaks are being suppressed. Conspirators against the royal family, formerly occupying high places, have been ferreted out, tried and sentenced to death, and a machine for the administration of national and provincial affairs is being constructed and manned with Japanese administrators. What Japan already has done in Korea will soon be duplicated in Formosa—against the acquisition of which it seems Spain vainly protested—which is to have an autonomous government, and ere long will be a source of great revenue to Japan and a dreaded rival of Hong-Kong in some lines of trade.

As citizens of the United States we have peculiar interest in Korea and its future because of the treaty obligations we have assumed—obligations that would compel us to protest against Russian seizure should Korea not desire it. The recent annual statement and report of the Tokio board of trade and the report just sent by our consul general in Shanghai to the State Department are documents of far-reaching importance to American manufacturers and wage-earners. They shed light on the present controversy over standards of value, they tell of waning American and British exports to the East, they reveal the marvelous development of Japanese textile and metal products, and the necessity of recognition of the situation by us. And it is interesting to note that the Silk Manufacturers' Association of America is already clamoring for protection, and at their annual meeting next week will discuss methods of securing relief.

The attempt by United States marshals to bring about a higher state of morals on Indian reservations is open to the suspicion of not being entirely disinterested. Fees and not principles are being looked after, we fear, and at any rate the ethical influence of sermons, schoolbooks and Christian lives is likely to be far more effective than a warrant and incarceration in jail. Secretary Smith should interview Attorney-General Olney.

The sentencing of the guilty aldermen of Haverhill and their co-partner in venality—an agent of a Boston firm of dealers in liquor—was deserved, and to have regarded the petition for clemency would have given the cause of good city government in Massachusetts a damaging thrust.

IN BRIEF.

Rev. W. H. Davis, D. D., of Detroit, who was to preach the sermon at the Saratoga meeting of the Home Missionary Society, has just lost his little son and naturally feels unable to fulfill the duty intrusted to him. Rev.

R. G. Hutchins, D. D., recently of Honolulu, will take his place.

The Presbyterian Assembly does not appear to grow any more inclined to latitudinarianism as the years pass. The overwhelming majority by which the report of the committee on control of the seminaries was adopted shows that the liberals are not making any great strides forward.

The annual convention of the chiefs of police of our leading cities has been in session in Washington during the past week. After overcoming some opposition, the conservative majority ordered that the convention should have a chaplain, for as was said by some one most fittingly, "No other class of men need God's help more."

The pharmacists of Massachusetts, in annual session last week, heartily approved the stringent policy of the State Board of Pharmacy in its crusade against saloon-keepers who pose as pharmacists. Such an outspoken utterance as this raises in popular esteem the men who make it and makes it easier for the officers to enforce the law.

Churches which feel themselves unable to rise to the standard of one dollar a member extra for the American Board might profitably remember that thirty cents from each member of the Congregational churches of the United States would liquidate the entire debt. We are glad, however, that so many churches are aiming at the higher goal.

The proposed unveiling of a monument in Chicago on Memorial Day to certain Confederate dead strikes us unpleasantly. We have no harsh feeling towards the ex-rebels. Nor would we object in the least to their erecting memorials of their dead. But our Northern cities hardly are appropriate places for such monuments, and they should be dedicated on some other occasion than Memorial Day.

We cheerfully agree with *The Christian Leader* that the conception of Christianity held by either of us doubtless falls considerably short of the ideal conception. But that is no reason why all that is essential or important in it may not be stated in simple and clear terms. In its words which we quoted, on May 9, *The Christian Leader* seemed to us to deny this and to imply that any form of belief which is true must remain indefinite. Evidently it did not mean to be thus understood.

Without offering any opinion as to the merits of the case at issue it is possible to express satisfaction at the action of a local bar association which believes that it has reason for disbarring a lawyer and is proceeding to eject him. A profession that has a high ethical code should see that it is lived up to, and a bar association that does not discipline upon occasion is as faithless to its duty as is the church that is so intent upon adding to its membership that it forgets or overlooks its duty to admonish and eject.

Popular taste in art is recorded in a very significant way by the votes cast at the free exhibitions now held so frequently in our large cities. This year the poll at the South End exhibition in Boston has produced some curious results. The masses have no use for "impressionist" pictures. Chiefly land-lubbers, they cast the most votes for a picture called *Danger Ahead*, which is a most striking marine. Though aliens to the church they give third and fourth place to Verestchagin's *Jesus in the Desert*, and George De Forest Brush's modern *Madonna*.

Mr. Percy Alden, the founder and energizing spirit of Mansfield House, East London, whose beneficent work is described in this issue by a recent sojourner there, is spending the week in this vicinity, addressing ministe-

rial and other bodies and familiarizing himself with local college settlements and labor movements. He will be among the speakers at the Congregational Club next Monday evening. This is Mr. Alden's third visit to America, and his straightforward, earnest manner and absorption in his life work win for him everywhere a cordial welcome and hearing. A graduate of Balliol and Mansfield Colleges, Oxford, he is a man of thorough culture and refined spirit, and, like another heroic Balliol man before him, Arnold Toynbee, he is devoting all his talents to the unfortunate and unblessed classes herded in the poorer sections of the East End.

The Chicago Record is a daily paper which observes the Sabbath. It does many other excellent things, too, and we are not surprised at all to find that in its circular letter sent to all who intend to compete for the valuable prizes (\$10,000, \$3,000, \$1,500, etc., to the amount of \$30,000) which it offers for the best stories of mystery, it insists that "the stories must be clean and free from improper suggestion. They must not have for the central motive 'the misdemeanors of the sexes.' They must be of such general character in construction of the plot and in phraseology that they may be read aloud without embarrassment in a mixed family circle." All honor to Mr. Lawson. He has a higher conception of his duties as a proprietor and editor than other men whom we could mention who control publications more venerable and renowned than the *Record*.

The retiring moderator of the Presbyterian General Assembly wished the world to note that Dr. Parkhurst was a Presbyterian minister. In view of the treatment that Dr. Parkhurst has had from some of his brethren in the Presbyterian ministry, in view of the fact that the New York Presbytery had to deliberate for some time whether it would indorse his work, in view of the fact that he was educated at Amherst and Germany and up to 1880 was a Congregationalist, and is now in close sympathy with our denomination—it behooveth the Presbyterian fathers to be modest in their claims. *City and State*, Philadelphia's new reform weekly, wishes that Dr. Parkhurst could be called to a Presbyterian pulpit in that city, and names Hon. John Wanamaker as chairman of a committee to consider the matter!

Some of the Catholic journals, looking forward to the celebration next September of the liberation of Italy from the temporal sway of the Pope, adopt a dolorous tone. One of them calls those who purpose to observe the occasion "enemies of Christ," and adds that "they will make as great a to-do as if the work of Mazzini, Cavour, Garibaldi and Victor Emmanuel was a blessing to Italy, and as if the repression of religion were a benefit." It certainly does take a great while for a country to get over the effects of having been misruled and corrupted so long as Italy was under the temporal supremacy of the Pope. In fact, any country where Romanism has had supreme power for a considerable time—e.g., Mexico, Portugal or Spain—makes a forlorn appearance when compared with most Protestant countries. But lamentable as the condition of Italy still is, it must have been much worse but for Mazzini, Cavour and the others.

A stone thrown into a pond sends ripples to the farthest bank. So our Congress dawdles, befooles and experiments and every interest of the nation suffers. They had to adjourn the United States Circuit Court in Rochester, N. Y., last week for lack of funds. What is the result? To quote the words of the presiding judge:

Prisoners who have a right to be tried at this term must be kept in jail till next September or be discharged outright. The business which should be transacted now must be crowded into the Buffalo term, and the entire machinery of the court is thrown into confu-

sion. This neglect is not the result of inadvertence. It occurs too often to be passed over as a mistake. It is without palliation or excuse. The blame lies at the door of the committee of Congress whose duty it is to appropriate money for the courts. It is not unlikely that the motive may be discovered in that flimsy demagogism which seeks to gain a little temporary acclaim for economy by cutting down necessary expenses from one year to be made up by a deficiency bill the next.

STAFF CORRESPONDENCE.

FROM NEW HAVEN.

It is as natural for one writing about or from New Haven to begin with the Green as it is for an Edinburgh letter to take the castle as its point of departure. Not that there is anything new that can be said about the Green, but just as one cannot get within the purlieus of the university without passing through or by this lovely green-sward, girt by long rows of elms, so one who undertakes to discuss university matters and events feels it his first duty to assure all former residents of New Haven that the Green is still there, lovelier than ever in its fresh May robes, and is fulfilling its old-time function of gladdening the eye and elevating the mind of townspeople and collegians alike.

Theologues Graduate.

Up at the university last week the chief happenings related to the anniversary of the theological seminary, which graduated thirty seven men, eight of whom delivered addresses in Battell Chapel, and were in turn given some sensible, tender counsel by Prof. E. L. Curtis. If these young men correctly interpret the dominant thought of the school, it is certainly as positive as its orthodox well wishers could desire. The emphasis upon the personality of Jesus Christ and the necessity of religion in distinction from ethics was especially noticeable. They evidently believe that the preacher must build up, must speak with authority, must carry a real message to his fellowmen. One or two of the speakers had evidently been reading Herron and are following him—at a distance. But Phillips Brooks was the man most frequently quoted on the platform, and he continues to be the pattern and the inspiration for the students of Yale Divinity School, at which his celebrated Lectures on Preaching were first delivered. The larger number of these graduates go directly into pastoral work, either in New England or in the West. Several have their eyes on Oregon. A few return to New Haven for post-graduate work, and the leading scholar of the class, Charles Snow Thayer, Amherst, '86, goes abroad for two years on the Hooker fellowship.

Sociality on the Increase.

Into the seminary anniversary of recent years has been injected more of the social element. The collation at noon for the alumni and friends, the planting of the class ivy with suitable addresses, and a concert in the evening with talent imported from a neighboring city and followed by a reception—all indicate a disposition to infuse a larger meaning into the event of graduation. Nor are we to interpret the conspicuity of dress suits and a profusion of ice cream and strawberries as indicating a deterioration in scholarship nor do they detract from the dignity of the occasion. Indeed, those who feel that Yale Seminary in past years has given itself over to cold intellectuality to the exclusion of indulgence in those lighter pursuits which round out the growing man are inclined to wel-

come the changes of recent years. They indicate a welding together of the student body. Indeed, it hardly shocks one—unless he is a hopeless Mossback—to hear the wife of one of the younger professors exulting over the fact that the Senior Class, on the week of graduation, had a class supper, when they all sat up till half-past one.

One great promotive of fellowship has been the daily use of one of the rooms in West Divinity which has hitherto served as a kind of mausoleum for the treasures of the Lowell Mason Library. Generous women of the city have fitted this room up as a common parlor and meeting place for the students, and the good results of its use are already apparent. Another cementing interest has been the musical society, which has arranged valuable lectures on church music and organ recitals, and provided other facilities for training the musical talent of the students. Out of this society has arisen a Divinity School Glee Club, which is a credit to the institution. When it is remembered that the 114 men who composed the membership of the seminary last year represented fifty-two collegiate institutions, nine denominations and eight nationalities, it will readily be seen that any set of influences which can bring into more frequent and helpful contact men of such differing antecedents will operate not only to their advantage but that of the school as a whole. The appointment of a committee of the alumni to consider the desirability of forming an Alumni Association is another step towards unifying the sons of the school and linking them to their alma mater.

Not Quite Ready To Be Swallowed Up.

The discussion this year at the alumni meeting related to Church Union. It was opened by Rev. E. S. Lines, who has been for many years an honored and extremely useful Episcopal rector in New Haven. He represents the school in that communion which is most anxious for fellowship with Christians of other names, and his setting forth of the design of the Chicago-Lambeth propositions was a strong, able and, in many ways, a persuasive plea. He endeavored to put the most favorable construction possible upon the historic episcopate, emphasizing not its sacerdotal character but its practical value. The other side of the case had for its advocate Rev. Joseph Anderson, D.D., whose remarks were all the more significant because they indicated a decided change in opinion from the attitude which he maintained ten years ago. At that time he was one of the foremost spirits in the Congress of Churches, which brought together once a year representatives of all denominations to find, if possible, common ground of thought and action. It was not, however, a long-lived movement, and Dr. Anderson confesses that he has come to see in these later years that the kingdom of God is a much larger thing than any visible manifestation thereof, and that the union to be desired is that of the spirit. Professor Fisher developed a similar line of thought, and while both he and President Dwight spoke with the utmost courtesy of the Episcopalian manifesto, it was evident that neither of them took the matter very seriously or expected any large outcome from the agitation. Indeed, Dr. Dwight did not mind saying that in his judgment the historic episcopate had been a great evil to Christendom. Judging from the general trend of speaking on this occa-

sion, Connecticut Congregationalism is still stanch in its adherence to the "independence of the local church," and the spirit of Leonard Bacon is still regnant in the halls of divinity.

Wise Restrictions.

For some time the divinity faculty has been brooding over the question of what standard of scholarship ought to be maintained and what ought to be the attitude of the seminary towards its students whose previous training has been meager. The decision has now been reached that hereafter no one will be admitted to the school as a candidate for the degree B. D. who has not already taken his B. A. He must also have taken Greek in his regular course. Other men will be admitted to the seminary, but only with the expectation of receiving at the end of their course a certificate informing the churches of their actual attainments. By this method the infelicity of a double curriculum will be avoided, and the seminary will continue to be a patron of a high standard of learning; the degree B. D. will have a fixed meaning. At the same time no bright and promising men will be debarred from the privileges of the seminary or fail of being commended to the churches at their real value.

The seminary rejoices in the gift of \$30,000 from the estate of Mrs. Emily N. Fitch. This will be applied to one or two of the professors' chairs, which are now slenderly endowed. Rev. Henry Van Dyke, D. D., is to be the Lyman Beecher lecturer next year and John C. Griggs, a Yale graduate, will give ten lectures on church music. The seminary's greatest need just now is a teacher of elocution, who will give all his time to this important branch. The record of graduates who have died during the year was remarkable for the great age that most of them had reached.

Well Done, Dr. Smyth!

The leading citizen of New Haven in many respects today is Rev. Newman Smyth, D. D. His two years' work in behalf of municipal reform certainly entitle him to the gratitude and respect of all right minded citizens. Like Dr. Parkhurst he has worked through the medium of a law and order society, of which he is president, and recently re-organized on a broader basis as a good government club. Unlike the New York reformer, Dr. Smyth has refrained from a wholesale attack upon the office-holding class, but has instead allied himself with the better class of police officials and judges, his theory being that in a city no larger than New Haven there is a considerable element among the powers that be who need to be protected against influences that would deteriorate them by being assured that the better citizens are on their side. Dr. Smyth has displayed great wisdom, patience and tact, and some of the results of his labor thus far are the defeat of a police commissioner, the closing up of pool-rooms and roulette wheels, which have flourished for years almost under the shadow of Yale College Chapel, the driving from their headquarters in the heart of the city of the policy and lottery men and the elevating of the *morale* of the police, which has led them to make in the last two months sixty arrests for illegal liquor selling, in comparison with twenty in the ten months that had preceded that period.

Dr. Smyth is a sanguine reformer. His blue eyes are as quick to light up with the unswerving hope that he cherishes in the

ultimate triumph of righteousness as they are to flash with indignation when crime and injustice are brought to his attention. All over the country parents of Yale students must be rejoicing that the streets of this beautiful city are freer from snares and pitfalls than for many a year. Dr. Smyth has promised to tell the readers of *The Congregationalist* something about his methods and principles of action.

How It Grows!

The returning pilgrim is more and more impressed with the evident determination of Yale University to own all the land that "jines it." What with those splendid edifices, Vanderbilt, White and Berkeley Halls, the additional structures for the scientific school, and with the new law school building wedging its way into residential property fronting on Elm Street, it looks as if the few homes and ancient dormitories now left standing would have a very short lease of life. So let it be. If Yale is to keep step with the times it must have an equipment commensurate with its opportunity.

H. A. B.

FROM THE INTERIOR.

The Outlook in Nebraska.

If the hard times have been severe in States east of the Missouri they have been doubly so in Nebraska. Here the failure of crops and the necessity of furnishing relief to communities which have formerly been self-sustaining and aggressive have imposed a burden on other Christian communities in the State, as well as upon Eastern givers, which has naturally diminished the amount of money to be had for church work. In addition to this the amount appropriated by the Home Missionary Society has been considerably curtailed at a time when it has been most needed. But in spite of everything the churches have done well. A few statements from Superintendent Bross's report for last year will be both interesting and encouraging. First of all, pastors of self-sustaining churches have freely given their services wherever possible to churches within their reach; three and four churches have been placed under the care of one man, so that no church which can really be called a living church has been wholly without preaching during the year. In some of the churches there have been revivals.

The work of the State evangelists, Messrs. Billings and Byers, has been very successful. During the year seven persons have been ordained to the ministry and five churches organized. Two churches have become self-supporting. Five have completed houses of worship, and this, too, without other obligations upon them than those due to the Building Society. In this respect the Saratoga Church in Omaha has been very fortunate. Ninety persons have been employed in home missionary service in the State. Nearly every church has been supplied, and this, too, with men who would be a credit to any State in the Union. There are at present 190 churches in the State, the result of forty years' work, with about 12,000 members. In 249 Sunday schools there are nearly 20,000 pupils. The Woman's Missionary Union has rendered excellent service, and from every quarter there come reports of a readiness to do all that is possible to carry forward the work, which is most gratifying. It is a pity that in such a State and at this time the authorities at New York should deem it necessary to withhold the usual appropriations and compel

those who have borne burdens as heavy as they could carry to increase their weight and number. It would seem as if the severer cutting should be made in older States and for churches nearer the base of supplies.

The Promise in Omaha.

No city in the Union has suffered more from the financial condition of the country and the failure of crops than Omaha. Naturally the churches would feel the stress of hard times quite as soon as business interests. So far as a stranger can judge there is, however, nothing in the way of their future growth and aggressive Christian service. Through the Church Extension Society, and the Congregational Club the interests of the churches are made known to all their members and a sympathy created between them which heretofore has been somewhat lacking. New fields for occupation are also pointed out, and provision made for work among the neglected classes. At the last meeting of the club for the season, Tuesday, May 14, in the parlors of the First Church, Rev. Dr. Crane of the Methodist Church and Rev. A. H. Byles of Hanley, England, were the principal speakers. The occasion was a pleasant one in every respect. While stress is laid by those familiar with the wants of the entire State upon the necessity of providing for the evangelization of the country districts, it would seem as if the interests of the churches in Omaha should be made even more prominent than they now are, and that efforts should be made to strengthen the work here begun and to occupy promising fields already open. Much depends, even at present, on the condition of the churches in Omaha. Much more will depend upon them in the future. It would seem to be the part of wisdom to see that no church in Omaha is left to struggle alone with burdens too heavy for it. Congregationalists throughout the country, if need be, should rally to its support. A little aid now means strong, aggressive, Christian institutions ere long.

Educational Interests in the State.

Without exception these are promising. Academies like those at Franklin, Weeping Water and Chadron are doing excellent work, are well patronized, are increasing their endowments, even in these hard times, and are proving by the kind of instruction they give and the character they form that they are greatly needed. Reports both from Gates College and from Doane are hopeful in the extreme. In the Presbyterian Theological Seminary at Omaha there have been the past year over thirty students. There is talk of consolidating the two Presbyterian colleges of the State and bringing them together in Omaha. If the plans of the Christian people of Nebraska are ever realized, and there is no reason why they should not be, it will become one of the best States in the Union in which to live, attractive for its climate and beautiful in its rolling prairies and fertile soil.

Matters in Chicago.

If the press is an indication of what is really going on, most of our officials are devoting their time to the discovery of frauds on the part of the officials of the Hopkins administration. It looks as if the pay rolls in almost every department had been stuffed, as if taxes had been misappropriated and frauds committed with the most unblushing effrontery. The Civic Federation is helping to bring some of these frauds to light, and its members are still prodding Chief of Po-

lice Badenoch on account of the gambling houses. Orders have been given to close them, but it is not so easy to break up a well-established business. Upon the whole, it is thought that the new administration is doing its best to make the city a decent and healthful place in which to live.

Comparative Religion.

The lectures of Rev. Dr. J. H. Barrows of the First Presbyterian Church on the Haskell foundation are now in the process of delivery. They are given Sunday afternoons in the Kent Auditorium on the university grounds. Thus far they have been very interesting and profitable. As indicative of what may be looked for in the lectures to be given in India by the same brilliant lecturer, we are confident they will be of real service to missions the world over.

Expository Preaching.

Last year Dr. Noble began a course of sermons on Philippians. Last Sunday morning he completed it. Without an exception these sermons have been of a high order. They have been expository sermons in the truest sense, and yet have not been loaded down with details from which listeners could obtain little good. They have been full of the spirit of the gospel, and as a consequence have been heard with great interest. If the doctor could be persuaded to give these sermons to the public not only those who have heard them as delivered, but many others, would read them with profit and delight.

A New Church Building.

The University Church, 56th Street and Madison Avenue, at a twilight service on Wednesday, May 15, broke ground for a house of worship, 175 feet by 100, to cost \$75,000. The pastor, Rev. N. H. Rubinkam, offered prayer, while the congregation kneeled on the lawn, after which Senior Deacon Field removed the first spadeful of earth for the foundations. The edifice will be attractive and convenient. A marked feature will be a tower over the 56th Street entrance. Owing to its proximity to the university and to the rapidity with which this portion of the city has been filling up, the growth of the church has compelled the erection of this new building even to accommodate its present congregation.

A Sad Accident.

Word comes that the four-year-old son of Rev. Dr. Bushnell, pastor at La Grange, was fatally injured by a train on the C. B. & Q. R. R. Wednesday afternoon. In his fright the child tried to run across the track, and as the engineer could not stop his train injuries were inflicted from which it is thought there can be no recovery. Dr. Bushnell will have the sympathy of his brethren in this great affliction, and of many others who will remember that it was near the spot where this child was injured that Rev. H. S. Garrison of *The Advance* lost his life.

Chicago, May 18.

FRANKLIN.

FROM JAPAN.

Japan's Humiliation.

There can be no war without tragedies, excesses and distinct crimes. Japan is now learning this lesson and it is a bitter experience. The sinking of the Kowshing and the atrocities at Port Arthur have just been followed by a dastardly attempt upon the life of China's peace commissioner. The trinity of evils is now complete. It is safe

to say that all Japan deplores this latest deed. Says one paper, as quoted by the *Mail*: "The whole country is overcome with the sense of shame, horror and remorse. The enormity of the would-be assassin's crime is very great and no palliation whatever is possible. . . . Cursed be the day on which the miscreant was born to the country."

Fortunately the wound was a slight one, and the aged statesman is rapidly recovering. Telegrams of condolence, together with some 10,000 letters in a single week, poured in upon him from all over the land and from every class of the people. The emperor sent his surgeon-general to Shimoseki, the empress prepared a bandage with her own hands, politicians of every name hastened to assure Li Hung Chang of their sympathy, students have branded the assassin Koyama as a traitor to his country, and even jinrikisha coolies have deplored the event. The culprit himself, it is now stated, admits the justice of his penalty, which is penal servitude for life.

Peace in the Midst of War.

As if all this were not enough, his Imperial Majesty, Japan's enlightened emperor, took the remarkable step of ordering an armistice for twenty-one days. The viceroy, Li, had previously proposed such an armistice, but the Japanese plenipotentiaries would consent to one only on such humiliating conditions to China that the proposal was subsequently withdrawn. It is apparent that Japan distrusted China's sincerity and feared the latter would improve an interval of truce by making further preparations for war. It will thus be seen that the abandonment of all conditions meant a sacrifice on Japan's part of no small magnitude. She was ready to pay thus dearly for the mad crime of a solitary fanatic.

To quote the words of an English paper: "She is to be congratulated on the course she has taken. It establishes standard of interstate morality rarely to be found in any page of history, and its effect will be to completely remove the disgrace of Koyama's crime." But the present three weeks is simply an oasis of peace. The desert of war stretches out before as well as behind. Whatever the next few days may disclose there is no immediate prospect of a permanent peace, although negotiations between the high commissioners have been resumed. The Pescadores have been seized by Japanese troops, and in all probability Formosa proper will be occupied before this goes into print. The great question of the hour is, Will Western nations interfere? Japanese statesmen are doing all in their power to prevent such an undesirable act. The gathering of Russian cruisers in Pacific waters, however, looks anything but pacific. There are now 131 war vessels in these Eastern waters and more are expected; forty-six are Japanese, twenty-eight British, twenty-three Russian and eleven American. No one who loves human progress and longs for the development of Asia should enlist against Japan in this conflict or even attempt to stay her hand.

Japan's Christian Commission.

One of the chaplains sent to China has returned home after very effective service for the army. The remaining five, with two other non-commissioned Christian workers, are still at the front commanding by word and deed the gospel of Christ to sturdy soldiers. Hospital work, Bible

distribution and other forms of humanitarian and evangelistic service are still being pushed at Hiroshima and other places. Rev. M. Oshikawa of Sendai recently visited Korea to aid that country in her new educational schemes and brought back three Korean youths of high promise to be educated in Japan. Whatever purpose the politicians may have, Japanese Christians hold a very definite aim to help their neighbor nations, and thus develop the whole Orient. Mr. Kishimoto, a graduate of Doshisha and Harvard, has gone to China and Korea under government patronage to study up various questions relating to the ancient customs, religions and mutual relations of these far Eastern nations. He is a Christian scholar and writer of much promise.

The Kyoto Exhibition.

That Japan loves peace rather than war could be proved in many ways. It will suffice here to mention but one. She opened, April 1, in her old western capital, an industrial exhibition of considerable magnitude and worth. I reserve details until after a personal inspection. During the next hundred days this great show of silks, lacquer, porcelain, bronze and the cheaper, more practical products of modern looms and workshops will attract thousands of Japanese, with possibly a few hundred foreigners, and prove a formidable rival to battlefields and hospitals.

Spring Meetings.

These may be classed in a word as exceptionally quiet and uneventful. The churches are at a low ebb and are simply holding their own with here and there slight gains. There are no divisions, no new heresies and no local scandals, simply an inability to rise up in the might of spiritual strength and win large victories for Christ. The war and its associated influences is the sufficient cause for this paralysis. The annual meeting of the Kumiai churches, usually held in April, is postponed till May and will convene at Osaka. The main question before the meeting will be the independence of the home mission society. The missionaries generally hope that the society will decide to ask the Board for no more grants in aid, do what work it can by itself and leave the rest to local churches and stations.

An Interesting Experiment.

Superintendent Ishii of the well-known Okayama Orphanage feels that the time has come for his institution to take a new step forward and depend less on charity and more on its own work. Being an extremist naturally and belonging to a nation that delights in high ideals and is rather impatient of practical details, Mr. Ishii, after much thought, prayer and fasting, has felt led of God to decline further gifts. He takes this stand for the sake of the children, to teach them diligence and self-reliance. It is heroic almost to the point of madness. He expects in a month more to demonstrate the entire feasibility of his scheme. If he succeeds it will be a grand object lesson for his countrymen. The calm judgment of a prosaic on-looker would ask a little more time and \$400 worth of improved machinery before he would feel like guaranteeing success. Mr. Ishii and his associates deserve and will receive the prayers and sympathy of all who delight in high ideals harnessed to plodding industry.

Okayama, Japan, April 15. J. H. P.

What Mansfield House Is Doing for East London.

By Rev. George E. Hooker.

During the ten years since the first university settlement was fairly opened, the idea has been taken up by different religious bodies, so that, beside five or six such institutions in other British cities, there are now in London, not only the original Toynbee Hall, which was without ecclesiastical patronage, but Oxford House, under the auspices of the Church of England, Bermondsey Settlement, the contribution of the Methodists, Mansfield House, that of the Congregationalists, University Hall, that of the Unitarians and Newman House, founded by the Roman Catholics, while of the equal number of less known enterprises many are under some special religious auspices. The entire list for the city includes four or five women's settlements. The first three institutions mentioned have buildings costing from \$60,000 up to at least twice that sum. Most of the others occupy rented quarters at present.

In respect of character these settlements may be divided into three kinds, according to whether their primary emphasis is laid upon educational, religious or social effort. Toynbee Hall is the center of much social influence, but its main work is educational. Oxford House does much social and some educational work, but its dominant aim is religious. Mansfield House carries on distinctively religious and educational work, but social effort is most emphasized.

All the Oxford House residents must belong to the Established Church, formal religious meetings are a prominent feature and the winning of people to a pronounced Christian life is the avowed and the highest aim. Toynbee Hall has no public religious meetings, says nothing about religion in any formal way, receives residents without respect to faith and engages in all those lines of effort which are recognized as contributing to a higher civilization. The residents at Mansfield House are likely to be all Christian men, though not necessarily so. It holds public religious services and freely declares its Christian loyalty. It does not, however, consider its social work to be subordinate to its religious work, but regards both these as contributing to one and the same thing, viz: a better individual and social life. Its religion is a social rather than a theological or an other-worldly matter.

Canning Town, though just outside the boundary of the great metropolis, is really a comparatively recent continuation of famous East London. Into the heart of this thickly settled district, raw from its newness, made up almost exclusively of wage-earners and sadly destitute of opportunities for cultivating the higher phases of life, came Mansfield House about five years ago. Its work was not only to establish new forms of social contact and new lines of intellectual and moral effort, but to put active discontent in the place of depression and apathy, and to plant social interest and confidence in the place of a feeling of individual isolation. The house has, moreover, found it necessary not only to attempt these more spiritual things, but to feed people who were hungry, to take part in local administration and in general politics, to promote important schemes for relieving the unemployed and to deal with the whole question of the prevailing industrial system.

Of residents the average is six or seven, a part of whom are engaged at regular employments during the day. Their quarters—not over comfortable—are at present situated in the upper stories of a business block on the main street. At a little distance is the hall, on the ground floor, where most of the gatherings occur. An effort is being made to secure money for a suitable building. A woman's settlement has recently been established near by and renders much aid. Outsiders also assist in the way of lectures, entertainments and teaching classes.

The activities of the settlement might be divided under the four heads, religious, educational, social, public. A Bible class is conducted one evening during the week and four religious services are held on Sunday, one at a certain men's lodging house which is in charge of the settlement, one a Children's Happy Sunday Evening, managed at another place in conjunction with the women's settlement, one the Evening

many helpers for the whole work of the house. Like other British working men's clubs it has billiards and other games for its members. Unlike the majority of other clubs, however, it has a temperance instead of an alcoholic bar. Naturally a somewhat selected body of workingmen are attracted to it.

Walmer Castle, formerly a public house, is a youth's institute, and is the headquarters for a club of 150 boys. It is principally a social center where members spend their leisure and from which various recreative excursions are organized.

A little farther on toward the Docks is the surprising institution known as "The Wave." This is none other than a cheap lodging house for men, where the casual, the out-of-work, the docker and the sailor lodge. Most of the inmates are financially reduced to the eight cent lodging and the cheap but substantial fare here furnished. This place was formerly a den of thieves, bankrupt both in purse and reputation. Nearly two years ago it came under the charge of Mansfield House, and is today not only safe and reputable but, of its kind, decidedly pleasant and popular. Some sort of entertainment is given in the general waiting-room every Friday evening, and a religious service is held each Sunday evening. Practically all of the 100 or more lodgers enjoy the first and a fair number attend the second.

Sending children into the country for a holiday in summer, providing dinners and entertainments now and then in winter for children and adults known to be hungry, giving counsel, through the agency of the poor man's lawyer, to people in trouble, are other forms of helping those in need.

Perhaps the most popular event of the whole week at the house is the entertainment given each Saturday evening in the hall by some musical association, dramatic club or other voluntary association from outside. The admission is two cents, and the room is usually crowded.

The direct public influence of the house is exercised officially in the town council, the school board and the board of poor law guardians, each of which bodies has during the last year contained a resident from the settlement. Charitable effort, hospital provision, sanitary improvement and other matters of public local interest receive attention. The question of the unemployed has been pressing heavily upon the borough, and the house has taken a leading part in the effort to deal with it. Public relief measures, through employment, were instituted last year under the direction of the town council, and the warden of the settlement was made chairman of the committee in charge.

This year the settlement has been taking a leading part in a house to house canvass of the unemployed for the whole borough. The warden has been active with others in forcing this question upon the attention of the Government and demanding both that its urgency be recognized and that some straightforward effort be made to understand and meet it. The house is also widely known through its leading spirits as supporting, in Parliamentary politics, a program which demands the reconstruction of



PERCY ALDEN.

Worship Hour, held in the hall and usually addressed by a student from Mansfield College, Oxford, and the fourth, the Pleasant Sunday Afternoon, held in the neighboring Congregational church. The attendance at the last three services ranges from 100 to 500, and is almost exclusively confined to working people and their families. The "P. S. A.", as it is called, is confined to men and brings together from 400 to 500. The singing is led by the orchestra of the Mansfield House Men's Club, and the twenty-minute address, commonly by a good speaker from outside, usually deals with other than strictly religious subjects.

The direct educational work of the house consists principally of class work in certain higher subjects not adequately provided for in the newly organized public evening schools, and of the weekly popular lectures on Sunday evenings at eight. Social, political, economic and literary subjects are presented at these latter by able speakers and questions and volunteer discussion follow. These lectures fill the hall with mixed audiences of two or three hundred, and are well sustained.

The central feature of the social activities centering about the settlement is the Men's Club, comprising four or five hundred members and having its rooms next the hall. It furnishes a strong nucleus and

our economic system. It is interesting and assuring, moreover, to note that while, through the position of its leaders, this settlement is commonly understood to stand frankly for a changed social order it is, so far as one learns, the object of no persecution or special suspicion. It is showing the Christian character of its radical faith by works which speak for themselves, and its faith is, on the other hand, being unfolded, corrected and rendered authoritative by the actual observation upon which it rests.

Considering the number of its workers, its meager equipment in plant and its youth, Mansfield House has perhaps achieved more in proportion to its capital and the time of its existence than has any other of the London settlements. Moreover, it has probably surpassed the others in winning the intelligent and cordial regard of its immediate neighborhood. To say that you are from Mansfield House will change a frown to a welcome when you call from door to door along the streets even for the disagreeable purpose of some statistical inquiry. In a loose way thus, and on a large scale—extensively rather than intensively—it has succeeded in realizing that identification with the interests of a defined area which was a distinct element in the original idea of settlements. With a district, however, of 50,000 people, such identification can only be realized in respect of the most general and common needs.

Dr. Fairbairn has been active in promoting Mansfield House. Rev. F. W. Newland, for many years the local Congregational pastor, has had much to do in preparing the soil and helping the enterprise forward. Mr. Will Reason, M. A., who lives near by, is second only to the warden in service rendered and responsibility assumed. The dominant personality, however, from the start has been that of the warden, Mr. Percy Alden, M. A., who is the head worker, and whose simple manners, deep sympathy with the common people, special organizing ability, spirit of venture and large capacity for work have been vital to the success of the whole enterprise.

FOR LO! THE WINTER IS PAST.

BY HARRIET PRESCOTT SPOFFORD.

Looking at it merely as a thing of wonder, among all miracles there is no greater than the coming of the spring. The earth was so brown and bare and hard, suddenly a mist swathes it, the suspicion of a tender green, and everywhere the grass is growing, everywhere as if each particle of sand and soil were aspiring to a higher form of being. This stem was yesterday like a dead coral branch, today a tiny red pout has parted the wood. Whence comes it, what is it, by what hidden movement, from what unknown life? Where all boughs are bare of leaves, suddenly the cherry tree has hung a snowy veil of blossoms on its stems. What is the imprisoned mystery? Then the friendly dandelion hastens to scatter its gold, down in the swamps the arum makes a green fire, and the maples flush in rosy clouds, and all at once thickets and vines and lofty trees are waving verdure clad against the velvet blue.

And what has done it? Science will explain the whole phenomena in two or three sentences. But when all is said, has anything been told? By whatever process, through whatever steps, by whatever agents, is it anything we have seen but the vivid

manifestation of creative force pulsing through the planet, springing to light, to blade and leaf and flower? In that warm, swift beating of vital flame on flame does it not seem as though we were about to surprise some direct and visible intimation of personality and were forever on the point of some new and longed-for revelation of the divine life? Force, say the philosophers, is inherent in matter—the pristine demigurge force. Yet what is force but God? Matter, they say again, is only to be explained by spirit. But perhaps an old book says it better, "For with thee is the fountain of life."

And as we walk abroad in this glad season, as we go under the low-hanging garlands of the apple orchard among their clouds of white and pink, and in a sudden ecstasy have our heart go out to the bough that touches us as if it were a sweet, live thing breathing its delicious breath in our face and lift a hand half to caress it before we think, as we stoop where the dark blue violets seem to hold another rendering of what the midnight heavens partly reveal and partly hide, as we hear the brooks run, and catch the warble on the wing, we feel this fountain of life flowing through all things, the very life of God himself.

And if the trees of the Lord are full of sap, are we ourselves less subject to the heavenly influence? Flammarion has imagined that as in the thin atmosphere of Mars wings may have got the start of the majestic world and the intelligent being may be the winged being there, so in other worlds the vegetable existence may be the conscious and intelligent existence. But that is not the case here, at any rate, and surely we must be as sentient of the divine touch as the brown furrow is, as the flowers escaping from it are—we who have escaped so much further. The dust of the earth, the stock, the stone, the stem, shall not feel this great pulsation and the boon be denied to us.

And is it not a fact that in every healthy being there comes a feeling of buoyancy with the spring, an added sense of power, of the fullness of life, an increase of purpose, that song thrills along a stronger string for the poet, that praise wells from the heart of the worshiper as at no other period of the round year, that it is a time of great beginnings? In winter the whiteness of the world, the sparkle of the stars, may lead the thought upward; but in the month of May, when all else springs, the thought springs higher and higher from nothing that we see, from nothing we imagine, but from a source beyond our understanding, from the unseen, the unknown, the beloved, the fountain of life. It is high tide, too, in us. We recognize in the hope and the happiness of the hour that the Lord of life is also the Lord of love, and that love is throbbing through the universe like its pulse.

Are we then unconsciously and involuntarily nearer to God at one time than another? That can hardly be. Yet we, ourselves, may be more receptive to influence, more sensible of outer power, of indwelling spirit, in the time of the rushing, breaking, budding life. We may then gain the increment we use later. It is in the spring that they scatter the rice abundantly upon the full-flowing Nile, to gather the harvest when the field has emerged from the flood, having cast their bread upon the waters to find it "after many days."

Surely there is no season when joy, the

"mere joy of being," so bubbles over as now. And is the mere joy of being a thing to be despised? Not because being is the gift of God, but because it is the immanence of God, is God in us. For if touching the Almighty we cannot find him out, yet we need not think it arrogance to feel our Father's life our life also; nor, so long as "the sparrow hath found a house, and the swallow a nest for herself where she may lay her young, even thine altars," a profanity to search, even though it be with simple fancies, into the secret places, conjecturing what that life so abundantly given means. "There is a God in heaven that reveleth secrets," said Belteshazzar; but perhaps only to those that seek for them. It may be they are hidden that we shall seek. As the muscle grows that is exercised, so does the soul that seeks into spiritual things. While we implore fellowship we may forget servility. The prophet who had very full and high vision says that when he prostrated himself abjectly the voice said, "Son of man, stand upon thy feet, and I will speak unto thee."

But it requires no more than a small and limited vision to see the tremendous revelation the spring always makes, as if some splendid certainty should compensate us for the unsolved mystery elsewhere—not in any broad lettering of written promise that the soul shall live forever, but in the suggestions of all subtle analogy while the earth rolls up out of shadow and the year finds resurrection. From the small seed hidden in the blackness of death what white wonder of a flower is this that has come tremulously into the freer life of the outer air, bathed in the sunshine of the vaulted heaven? It is not the flower of last year come back again, but it is the identity of the seed continued in a larger, lovelier life, and it gives the dullest mind, the darkest doubter, a hint of the singleness of the soul, a prophecy of the reality of the risen spirit.

EVANGELISTS IN WESTFIELD, MASS.

Following a week of preparation in the united churches, Evangelist Mills spent four days here, preaching three times a day. He was followed by his colleague, Rev. Ralph Gillam, whose ministry rounded out three weeks of continuous work.

The characteristics of the work cannot easily be summarized in brief. But there were evident great judiciousness in methods in the main, and clear, forceful and kindly preaching; lack of all effort to produce results by emotional methods and direct aim at the judgment and will characterized the work.

A noticeable unity between the churches destroyed all signs of denominationalism. Mr. Mills's card system seems to be happily calculated to prevent any effort on the part of an individual church to secure too large a harvest.

A great spiritual uplift to the churches resulted. Lines of effort have been opened that were deemed impossible by timid Christians. The excuse of "unfitness" has been taken from the mouths of many who were indisposed to undertake personal work and spiritual influences have been set in motion that bid fair to produce lasting results. Mr. Mills has been criticised for being disposed to magnify and parade the number of his converts. But exactly the reverse of this has been true in this instance.

Mention should be made of Mr. Gillam's peculiar faculty of winning favor with the common people, so called, and of the sweet and effective singing of Mr. Hillis.

L. H. B.

Letters From the Orient.

X. From Cairo to Jerusalem.

The trunk of an olive tree is not an ideal editor's chair, especially when it is surrounded by tan-colored children pleading for *backsheesh*; but if one must choose an olive tree, this one just outside of Bethany can hardly be surpassed for beauty of situation. Near by is the large tent where *The Congregationalist's* party have just finished luncheon. The air is cool and invigorating, birds are singing in the groves, though the dwellers in this historic village are making less harmonious sounds, and here and there a donkey on the hillside adds his indescribable plaintive note.

But I must remember that I am writing the history of our party, not merely describing its present position. We left Cairo April 13, but we departed with reluctance. No other city has held us back with so strong attractions. The gardens, the Mooskee, the bazars, the mosques, the fine views in the suburbs, the pyramids, the pleasant drives through shaded avenues, the ever changing scenes in the streets to the last have invited us to return. The railroad ride to Ismailia and Port Said was pleasant, though we regretted that the illness of two of the members of the party made it necessary that they and three others should remain behind. The land of Goshen, through which we passed, fully justified Joseph's choice of it for his father and brethren. The level fields were waving with luxuriant harvests, and the abundant trees helped to make the country the most attractive in appearance in Egypt. The wind of the desert, as we approached the Suez Canal, had been cooled by unusual showers, and the air and sky, as well as the landscape, were suggestive of Colorado in June.

We spent Easter Sunday in Port Said. But it might easily have been mistaken by an American for the Fourth of July. The small hours of Saturday night were enlivened by incessant explosions of firearms and crackers, which continued all the next day. This year the Latin and Greek Easters coincide and the celebration, we were told, was Greek. At any rate it was not Christian. As we embarked on the steamer for Jaffa in the early evening, the heavens joined in the performance, and amid lightning and thunder and heavy rain we left Egypt with her immeasurable past, her insignificant present and her problematical future.

Early Monday morning the long sand line of the shore of Palestine appeared and in the distance, on a bluff overlooking the sea, the town of Jaffa. Its substantial buildings of gray stone, extending back from the shore, gave it quite an imposing appearance. As the wind had risen from the north, our hopes of landing had fallen. But the ship came to anchor, the landing stage was let down and quickly filled with yelling Arabs who had come alongside in small boats. A well directed stream of water from a hose had little effect on them, but the sailors cut the ropes which held their boats to the ship's side and set them adrift. After an hour or more of tumult, during which we remained serenely waiting, we found ourselves in small boats approaching, on the crests of the waves, that very narrow opening between the rocks behind which is the

one landing place at Jaffa. That peril safely passed, the matters of passport and custom house were quickly attended to, for had not Rolla Floyd taken our party in charge till they should be safely out of Palestine and Syria? His *backsheesh* was more potent than either of the governments concerned in our entrance into the Holy Land. Passports were not shown, and most of the baggage went through unopened.

Monday was spent in choosing horses for the journey, visiting points of interest in the town and making calls. It is no light matter to select from entire strangers a companion for a month of travel, especially if he is expected to carry you all the way. But most of the horses had been several weeks in the stable waiting for our party; many of them were strong and spirited, and on the whole, not without repeated trials, nearly every one found a horse which pleased him. For those unaccustomed to riding there were staid and meditative animals, while good riders found more ambitious steeds.

The devout student on entering the Holy Land finds at once that he is overwhelmed with traditions in sacred places, and he is soon tempted to doubt them all, and rely only on the general features of the country to assist him to recall and interpret the scenes and events of the Bible. But there is one place in Jaffa which is a fitting introduction to such study. It is the reputed house of Simon the tanner. It matters little how old the house is. It is constructed after the ancient models. It is by the seaside. Just across the street from it the waters lap the shore. It is the kind of house that the tanner lived in, and perhaps it is on the very spot where Peter sojourned. We went up on the flat roof, looked across the blue waters over the town and towards Cæsarea. We recalled the events which led to the first breaking down of the wall of Jewish exclusiveness in the new Christian Church. That town, that seaside, and perhaps that very spot commemorate one of the most important steps toward the realization of the brotherhood of mankind. I looked over the roof into the narrow street below, where men and women were cooking over little fires all sorts of things—fish, flesh and fowl. It was a kind of open air restaurant, where passers-by were fed and where, apparently, housewives replenished their stores of cooked food. I wondered if it was there when Peter lodged with Simon, and if it had any connection with his vision of the sheet let down from the sky, in which were all manner of beasts and creeping things and birds.

Several of our party had pleasant experiences with dwellers in the town. Some were entertained at the Tabetha Mission for girls and talked with enthusiasm of the teachers, who won other hearts when they came in the evening to visit us at the hotel. Others found a welcome in the house of Dr. Gorieb, who is at the head of a large hospital, and who several years ago won an American lady for his wife to make him a home which brings together some of the best features of American and Turkish households.

Not far from sunrise on April 16 a cavalcade of mounted men and women wound through the streets of Joppa, past the fragrant orange groves and gardens inclosed with walls of cactus into the plain of Sharon. Then began a surprise in which all shared. We had come to Palestine because of its historic associations, but we were unprepared for the scenes of beauty which were all day before our eyes. Splendid stretches of waving grain appeared on every side, interspersed with olive groves. Men and women were plowing with horses, asses, camels and oxen. The whole plain was like a rich Western prairie in early summer, except that there were no buildings other than the clusters at rare intervals of low mud-colored houses. Then came the rolling uplands in the distance and the mountains of Judea lifting themselves against the eastern horizon.

I have not space to speak of our noonday rest under the olive trees beside the tower of Ramleh, of the splendid backward views of the plains and the Mediterranean as we rode on, or of our camp that night on the slope of a stony hill with terraces rising opposite to it like those on which Jacob's eyes rested when he dreamed of the ladder on which angels were ascending and descending. There we had an evening call from Rev. H. B. Greene, son of Dr. J. M. Greene of Lowell, who has been spending several weeks at a khan near by studying the flora of Palestine. It must be a pleasant study if richness and variety of color are any indication of the abundance and number of kinds of flowers in this region. He believes he has found, in a sort of *fleur-de-lis*, the rose of Sharon. It was quite different from the flowers which one or another of the party had felt sure were specimens of that much disputed blossom.

I cannot speak of the Bible scenes which were constantly recalled, of the valley of Ajalon over which Joshua commanded the moon to stand still, of the contests between Israelites and Philistines, of the village which might have been the place in the hill country of Judea where the mother of our Lord sang the Magnificat, of the path along which the risen Saviour walked with the two disciples of Emmaus, and of a multitude of things which made our two days' journey up to Jerusalem short because of interest, but long because of sacred records of a thousand years.

We were at Jerusalem, and just before the Damascus gate a letter from an old friend was placed in my hands. It contained only one pathetic message: "Broadus is dead—what shall I do?" The very first day last autumn that I thought seriously of making this journey this friend and Dr. John A. Broadus had told me of their experiences together in this very place and counseled me to go and told me what to see. Could Broadus be dead? But only a few rods away once stood a cross on which death was conquered. Near by is a grave from which the stone has been rolled away. Yonder is the Mount of Olives where the clouds parted to receive up him who had come forth from that tomb, and just yonder he said to his own, "Because I live, ye shall live also."

A. E. D.

The Home

DECORATION DAY.

BY ELLEN KNIGHT BRADFORD.

True as the stars that through the silence keep
Their tender watch-care o'er our soldiers' sleep,
So turn our feet, in solemn cadence led,
To keep through growing years tryst with our
dead.

And as again to our loved shrines we turn,
We feel the ether in our pulses burn;
We clasp the flag with hands that still are
young,
The songs of other days are on our tongue.

We halt to catch the step of one who stood
Next in the line, in friendly brotherhood.
Again we see the camp fires' glowing light,
And distant fields with spreading tents of
white.

But clash of arms and battle smoke are gone,
With vision cleared by tears we march along;
Shoulder to shoulder both the blue and gray
Are singing, "Peace on earth! Good will!"
today.

Beside our comrades' graves we'll stack our
arms—

Fresh flowers of spring, with all their new-
born charms.

Our tent the whole blue vault of sky shall be,
While one broad flag we'll wave from sea to sea.

And so we'll wait for "taps," and when the
light
Grows dim and flickers, then is lost to sight,
We'll rest, until the *réveille* shall bring
Immortal youth and everlasting spring.

It is personality that counts, whether it be the person of Jesus or the person of a humble Christian believer and disciple. M. Auguste Filon, one of the most eminent of French literary critics, has recently published in the *Journal des Débats* a tribute to the late Madame de Gasparin. He never met her. Neither have you met Christ in the flesh. But he knew her nevertheless through the personality, aroma, atmosphere—call it what you please—that was revealed in her letters to him, in which, as he says, "she never preached, never discussed or argued. She showed me the spectacle of her own faith, and that was all her secret. I did not believe what she believed, but I believed in her." It is refreshing to think of this godly Frenchwoman thus influencing M. Filon, also working hard to lead Pierre Loti back to Christianity, and serving as an oasis in a weary land.

HOUSEHOLD REFORM AT THE TOP.

A common criticism of the colleges for women is that girls are taught precisely the same branches as boys, without any reference to the fact that most young women will be called upon eventually to preside over homes. A few institutions, however, notably the State University at Madison, Wis., have established a course in household economics, and when the educated women of America are roused to a sense of the evils which now threaten to disintegrate our homes reforms will begin in earnest.

Madison is fortunate in having in the wife of President Charles K. Adams a rarely accomplished woman, who believes that the care and conservation of the home in its fullest sense should have large place in any scheme of higher education. Therefore she has co-operated most heartily in securing a course of twelve lectures from Mrs. Helen Campbell, a recognized authority in scientific

housekeeping, who has spoken to large audiences on such topics as the building of the house, decoration, furnishing, nutrition, service, etc. The purpose of the study is not simply to graduate cooks and housemaids, not to teach housekeeping as a thing by itself, but to show the relation between the structure and functions of the house and a human soul, its character and growth.

In her initial lecture Mrs. Campbell laid strong emphasis upon the idea that the life of the family, with all that it means to society, is absolutely dependent on the household life. The household and its healthy action are to the family what the body and its healthy action are to one's own soul. The family without the household is but a disembodied spirit, and the family in a disordered household is but a sick and sorry spirit at best. Popular ignorance in regard to household economics and its consequent long neglect as a field for scientific study have helped to retard civilization and to shorten and imbitter human life. With the application of trained intelligence to the home must come such improvement in the daily life of men and women as will vastly increase human happiness and power.

In her lecture on the house the effect of the development of modern industries on domestic architecture was interestingly shown. More consideration should be given to the wants of children in planning and arranging our homes. Such instances as Tennyson's Marianna in the moated grange and Hawthorne's House of Seven Gables were cited to illustrate how masters in literature recognize the influence of the house upon the soul of the occupant. Strangely enough, domestic architecture has been much later in its development than the other two great divisions, ecclesiastic and civic. Character, modified by conditions, may be read in the nation's architecture. The Roman had more family life than the Greek and consequently more domestic architecture. In America our haste, our wide invention and narrow execution, our short-sighted economy in essentials and our low-bred profusion of cheap ornament, all these may be seen in our architecture. But there is much more that remains to be seen, the noble material of American character, which will yet find expression in this form of art.

One reason for our backwardness in domestic architecture may be found in the evil influence of our backwardness in an allied art. The sheep-like submission with which women follow fashion in dress is responsible in great degree for the unintelligent following of fashion in the building of our houses. Women are not yet largely architects, but they are critics and potential purchasers, and, what is more, educators of purchasers. The educational influence of their low taste in dress keeps back the art sense in their families. The lecturer presented suggestive comparisons between the various types of English, German, French and Dutch dwelling houses and the American house, much to the advantage of our own country so far as comforts and conveniences are concerned, and to that of the European house from the point of view of picturesqueness. The London mansion of Alma-Tadema was described in illustration of some artistic tendencies in modern domestic architecture, and the possibilities of co-operation, or at least of concerted action, were pointed out in the successful experiments at Tuxedo Park, in the large apartments about Central Park,

New York, and in the model tenement blocks erected in Brooklyn by Alfred White and the late Charles Pratt.

From this imperfect outline of only two lectures one may easily infer the broad and scholarly treatment of the others. Probably no such thorough and scientific presentation of household economics has ever been given in an American college, and the educated women of the country will watch the influence of this course with decided interest.

A MUCH ABUSED ANIMAL.

BY MRS. J. H. BRAND.

To own a perfect dog is the ambition of every small boy. To own a perfect horse used to be the ambition of every large one, till that mathematical figure, the cycle, caught the fancy of the world. And it may be again, for the horse has the charm of life which the wheel lacks. The training of the animal to do the will of its owner, the developing of all those perfections of which its type of life is capable, is the ideal of pleasure in ownership.

But how about that highest specimen of animal life of which each one of us has the absolute ownership? That we each actually have the care and training of one such animal seems to be better understood by the scientific athlete than by any of the rest of us. He takes his animal, man, in hand as the horse trainer does the young horse in preparation for the race course. That which is good for his animal he secures; that which is bad for it he does not for a minute tolerate. He studies the question carefully and carries out the results of his study conscientiously. If a certain exercise develops a defective muscle, that exercise is practiced. The amount of food, of rest, of exercise is determined on scientific principles.

Well, how about the rest of us, who are not athletes? We treat this fine animal which has been put in our care sometimes like a petted baby and sometimes like a cart horse. We feed it—but how? Three meals a day? Yes, but at midnight, too, if it calls for it. Wholesome food? Yes, and unwholesome, too, if it likes it. If it has a fancy to nibble or chew at something between times we humor it, though it is classed neither as a gnawing nor a ruminating animal. It forms a taste for chewing and smoking a rank-smelling weed, so that sometimes not merely its covering, but actually its flesh, smells of it. The weed, too, is poisonous. Still the animal craves the weed, and the weed it gets. Its idea of drinking is not merely to satisfy thirst but to tickle the palate, so it drinks—scalding liquids, ice cold liquids, sweet, sour, effervescent liquids, as well as poisoning and maddening bottled stuffs, in endless varieties. And none of these things do we refuse it, though, occasionally, some one may be found who refuses to allow water at meal-times.

We keep this charge of ours up all night, occasionally, to wait on our social nature, which wants a frolic. We give it a stimulant to keep it awake one night and a sedative to put it to sleep the next. In short, this animal, man, which each one of us owns, is, as a rule, the worst cared for of all domestic animals. The most of us ought to have ourselves arrested for cruelty to animals this very day.

To be sure, this animal is not the equal of the intellectual or spiritual man, but it is

quite as well worth caring for as a horse, cow or dog, and, strange as it may seem, that is something that most people do not believe. Many young people seem actually ashamed to give any thought to the subject. They laugh as they see older people coddling up their broken-down animals; and immediately proceed by sheer heedlessness to break down the fine vigor of the particular creatures committed to their own care, so that ere long they join the ranks of the jaded, nervous, consumptive, dyspeptic, asthmatic, lame, blind, drunken animals on the road before them. But no matter! By all means, young people, have your fun. Be good to your horses and dogs; exhibit them with pride. They are noble creatures, well worth all your pains. It is a great responsibility to have the ownership of a fine blooded horse!

MY VANISHED LIGHT.

BY MAY RILEY SMITH.

I had a little candle whose soft glow
Was the chief solace that my life did know,
And lighted me wherever I did go.

I was a traveler of but a night,
Seeking a better country out of sight,
Which lay a little past the sunset light.

I knew God's stars were shining in his sky
To pilot pilgrims on their road, but I
Upon my little candle did rely.

But one sad night a wind whose name is death
Did blow my candle out with its cold breath;
And if it was not Christ of Nazareth

Who spoke to me, I think his angel said:
"Thou foolish one! the ring thy small light
shed

Hath blinded thee to God's light overhead;

"And he has put it out because its shine
Had come between thee and the light divine.
It was not given to set within a shrine

"And swing thy censer there. It was but
meant
To lend thee cheer and make thee more content
Upon the journey on which thou art bent.

"O child, look up, not down! and thou shalt
see
The little spark thou lovest set for thee
Among the stars, thy beacon light to be."

And so, through storm and shine, I follow on;
And though I miss my light where late it shone,
I know 'tis best for me that it is gone.

But every night I make the same request:
"Lord, lead me to my star when it is best,
And let me wear it on my longing breast."

HIS LAST BATTLE.

BY MRS. J. B. LUMMIS.

The November wind whistled shrilly through the streets, driving the leaves in frightened crowds before it. On the corner of a city park stood an old man, surrounded by a group of laughing boys. His gray, tangled hair was covered by a hat as worn and battered as its owner. His eyes were bleared and dim, his face flushed, his voice thick and hoarse.

"It's a glorious country, boys," said the old soldier, with an all-embracing sweep of his right arm. "We must fight for her. 'Land of the free and home of the brave,' you know. Mustn't have no more Bull Runs, boys. March to victory. Grant's the boy for me. We'll fight it out on this line if it takes all summer." And he attempted a feeble "hooray."

The boys cheered. "Give us a speech,

"Billy," cried one. "Sing us a song," suggested another.

"What ails your regimentals?" asked a third, suddenly catching at a fluttering portion of the old man's coat. And then the laughing group shouted together, "Come, Billy. A song! A song!"

The old man smiled, violently cleared his throat, and sung in a cracked and trembling voice the song over which strong men wept and women sobbed in anguish thirty years ago.

It's just before the battle, mother,
And I'm thinking now of you,
While upon the field we're lying
With the enemy in view.

It was a strange scene—the jeering boys, the drunken soldier in his shabby coat, singing a song of a past generation.

Farewell, mother, you may never
Press me to your heart again,

groaned the old man in the sad refrain.

What tender memories from the past stole across his heated brain with their soothing spell it is impossible to say, but the singer paused, choked, buried his face in his hands and wept. The laughing boys grew very still.

"Come, I say, don't do this," said one awkwardly at last, touching the shabby sleeve. "It won't do any good to cry."

"You're right," said the soldier, turning fiercely around. "It won't. It's too late for that or anything else. But when I marched away in my blue uniform at the very first of the war I didn't expect that some day I'd be hooted at by the town boys. I was nothing but a boy myself, and I dreamed of glory and honor and a nation's gratitude. I done my duty, boys. I never flinched in a fight yet. I tramped through rain and slush and mud, and never give up. I ate my rations and drank bad water and bad whisky, and made the best of it. Three months in a hospital and six months in Libby most finished me, but I pulled through. I never thought the folks I was fighting for would forget all about it, and that the boys would call me names if I got a glass too much.

"O, I know it's the liquor done it. But tramp all day through the mud, with the rain drizzling down and chilling you through and through, and perhaps you'll want something to warm you, and if there's nothing but whisky perhaps you'll take that, though you'd a thousand times better die and be done with it.

"I know I ain't respectable, but if a man had saved my life and risked his own by doing it, seems to me I shouldn't say, 'O, he's nothing but a seedy old tramp. I don't owe him anything.'

"I don't want any of your pensions. The war didn't do nothing but make me a drunkard, boys. I hain't lost no limb, nor got a bullet in me. So hoot away. If it does you any good I guess I can stand it. But sometime, if you happen to be old and friendless and wicked, just think of the old soldier.

"Well, I've made my speech, boys, and it ain't the Fourth of July, either. But I love the old flag, and I'd do what I've done right over again, I believe." And with that he limped away.

The boys watched him in silence. "Well, I never felt quite so mean in my life," said Fred Jones at last. "I don't see what we've been thinking about."

"And I don't see what our fathers have been thinking about not to thrash us for such actions," said Will Brown, fiercely.

"If I ever catch a boy of mine"—and he made a significant motion with his right hand.

"I am as ashamed as any of you," said Paul Weeks, earnestly. "And, I say, boys, let's go and tell him so. I don't want him to think we don't know enough to be grateful now."

An hour later the same boys stood bashfully before the old soldier in the bare little room where he ate, slept and lived. In a blundering fashion they expressed their sorrow, and begged him to forgive them. And in a broken voice he answered them and bade them a kind good-by.

"I say, boys," said one, as they lingered at the crossing, "let's do all we can to make it pleasant for the poor old fellow." And the suggestion found a welcome in every heart.

And so the good work began. The elders soon caught the spirit. Little kindnesses, respectful greetings and even invitations reached the lonely soldier. Bright young faces looked in upon him. Fresh young voices spoke kind words to him. It was curious to watch the effect. He walked straighter, grew more cleanly and tidy in his habits, and at last electrified his young friends by the announcement that, "live or die, not another drop of liquor would he drink."

And he kept his word. The battle—that was fought in that bare little room was fiercer than the conflict of the Wilderness. It was more than a seven-days' fight. But out of it at last came an old man victorious, though white and haggard and weak.

And when, a few years later, his marching orders came, strong young arms bore him tenderly to his last resting place, and young eyes were not ashamed to weep for the soldier who had fought and won the victory.

EDUCATION UP TO DATE.

We teach the children Danish,
Trigonometry and Spanish;
Fill their heads with old-time notions,
And the secrets of the oceans,
And the cuneiform inscriptions
From the land of the Egyptians;
Learn the date of every battle,
Know the habits of the cattle,
Know the date of every crowning,
Read the poetry of Browning,
Make them show a preference
For each musty branch of science;
Tell the acreage of Sweden,
And the serpent's wiles in Eden,
And the other things we teach 'em
Make a mountain so immense
That we have no moment left
To teach them common sense.

—London Truth.

Prof. E. W. Scripture, head of the psychological department of Yale University, says that more than ninety cases out of every one hundred cases of shortsightedness are the result of school work—"the blackmail we pay to careless publishers and ignorant school authorities." Insufficient light, small type, italics, the minute exercise demanded by kindergarten work, he says, are all responsible for the result. Thus saith Scripture.

Just do a thing and don't talk about it. This is the great secret of success in all enterprises. Talk means discussion; discussion means irritation; irritation means opposition; and opposition means hindrance always, whether you are right or wrong.—Sarah Grand.

Closet and Altar

Prayer is the peace of our spirit, the stillness of our thoughts, the evenness of our recollection, the seat of our meditation, the rest of our cares and the calm of our tempest.

There are many of God's dear children who need comforting along the line of service to him in ministering to others. They are timid and self distrustful and yet feel the pressure of obligation to do their part in church activities. Such need to remind themselves continually that no soul effort is wasted. It is too precious to Christ, and there is too little of it in the world and he never overlooks or forgets it. Careful preparation alone with him, committing the service to him for his use and blessing, insures the longed for result, whether we see it or not. "How was it in thine heart?" is the test which he always applies. That dear worker for him who saw her carefully and prayerfully prepared program scattered to the winds of a needless discussion, rather than tearfully exclaim, "Why this waste?" might serenely turn to her Lord and say, "It was for thee and still is thine own."

S. B. C.

To be patient under a heavy cross is no small praise; to be contented is more; but to be cheerful is the highest pitch of Christian fortitude.—*Bishop Hall.*

What sort of Christians are we that we go about asking for things of this life first

... when the great Master, who leaves us the great law in whom our external life is spiritually set forth, has as his great symbol the cross, the sign of consecration and obedience?—*Phillips Brooks.*

We cannot have peace if we are living our own life, striving for our own will, seeking to walk in our own way. But if in very truth we have faith in God, if we believe that he is companioning us, redeeming us, that all material things are simply the instruments preparing us for another world, that our failures here are the secret and the starting point of a grander success hereafter; if we are willing to leave the past in his hands because we cannot alter it, and the future because we cannot control it, and live simply in the present moment, we may walk as he walked in the midst of the tempest, and go over the sea, and the sea shall not engulf us and the tempest shall not destroy us.—*Lyman Abbott.*

Still I am haunting
Thy door with my prayers;
Still they are panting
Up thy steep stairs!
Wouldst thou not rather
Come down to my heart,
And there, O my Father,
Be what thou art?

—*George Macdonald.*

God cannot open the windows of heaven very wide to the man with a shut-up Bible.

Our loving Father in heaven, enable us by thy lovingkindness to come into thy presence and commune with thee. Lift our thoughts out of the darkness of sin into the pure light of thy dwelling-place. Grant that we may see the vision of thy holiness. Make us willing at all times to listen to thy word of truth. And by thine own divine life in us use us as instruments in thy hands to fulfill thy righteous purposes, through Jesus Christ, our Lord. Amen.

Mothers in Council.

MORE ABOUT "MOTHERING SUNDAY."

A correspondent on the Pacific coast sends these additional facts concerning Mothering Sunday:

As is well known, the teaching of the English Church and of the Protestant Episcopal Church in America follows a beautifully planned round called the Christian year. Now the Mothering Sunday is a part of the Christian year. Preceding the glorious Easter festival come the forty days of Lent. But of course Lent really begins forty-six days before Easter, since the six Sundays must be counted out, for all Sundays are feast days. Easter Sunday has been very generally accepted. Palm Sunday, followed by Holy Week, with its solemn daily services culminating in Good Friday and Easter even, has been somewhat adopted. The Sunday before Palm Sunday brings us to our Mothering Sunday, also called Mid-Lent or Refreshment Sunday.

Coming thus as a pause in the weeks of Lent, it was kept in a special way. At first the custom was to carry offerings to the mother church. Then next on this day it was the custom in England (still kept in the country) that children away from home should return to their parents, god-children to their god-parents, that all apprentices should be free to go home, and especially that all who could should go to the mother church. The epistle for the day speaks of "Jerusalem, the mother of us all." The gospel tells of the feeding of the 5,000. Hence comes the old custom in rural districts of England of sending rich cakes as presents on this day.

It is indeed a day full of meaning, but it can be kept rightly only, as taught by the church, in its original setting as the Mid-Lent Sunday of Refreshment. To one who enters fully into the inner meaning of the Lenten season, and only to such a one, can the refreshment of the Mid-Lent Sunday, or Mothering Sunday, come in all its fullness.

G. M. C.

THE MINISTERING CHILDREN'S LEAGUE.

A correspondent who started one of these leagues in her primary Sunday school class, and found it of great value, gives this brief report of its workings in the church at Barrington, R. I.:

The Ministering Children's League is an English society, organized by the Countess of Meath, whose branches have spread throughout the world. The members' prayer expresses its aim:

Loving Father, make me a ministering child, loving, kind and useful to others. Teach me to feel for those who suffer and may I always be ready to do what I can to help those in need. For Christ's sake. Amen.

The pledge is simply a promise to try to do at least one kind deed every day. Our branch was formed in February, 1887. I report each year to the central secretary in Brooklyn, Mrs. F. E. Benedict, who in turn reports to the general secretary in England. Each branch chooses its own work. We have been from the first a home Christian Endeavor Society. For Christ and the Home is our motto. We seek to make more real to the children the Christ of Nazareth, of Bethany. As of old he still blesses the home with his presence, he abides with them that constrain him, he is known in the breaking of bread. In the words of Andrew Murray, Jesus Christ is meant to be our every day friend, our every hour companion.

I have not asked the children for money. Two missionary societies, The Little Parsonage Builders and the Bayside Gleaners, call for their contributions. I suggest little self-denials, kind attentions to the sick, the old, a spirit of helpfulness at home, that

True politeness which prompts one to say
The kindest thing in the kindest way.

Rudeness wrecks many a home.

The second Sunday in the month is known

as Ministering Children's Sunday. It is then we take in new members, using the membership cards. Our badge is a silver cross with M. C. L.

I love to talk to the children about the great work that is done among the Lord's poor. They have learned of General Booth and the Salvation Army, of the Fresh Air Fund and college settlements. Mothers are my best helpers. Disciplined mothers have disciplined children. A consecrated home means Christian training. At each meeting we repeat the prayer and the pledge with raised right hand. We close with "good-by, good-by, be always kind and good." You smile, perhaps, and think it means so little. The work is small but the results who can measure?

The ministering children are not all here. God has called more than one of our little band into the heavenly home. One dear child said of another, "He has gone to do God's errands, perhaps God has him light the stars." Shall we not fill their lives with loving service that whether here or there they may be God's errand children?

H. C. B.

A "CLOSEN" GIRL.

"When I was a *closen* girl" was one of her first self-made sentences; "when I was in *closen*" followed some months later. The idea seemed to have slept with her in her cradle. The word, if not from the vocabulary of the world whence she came, was her own. At first we smiled at the odd conceit that could antedate any of her not three years old experiences; then we wondered, then we wondered; nor do we yet know just what a "closen girl" is, nor where "closen" may be found.

Every statement made was with the certainty of positive knowledge. Never, while she continued to describe former things, did she speak doubtfully. No question ever puzzled her or made her waver. No wise man from a foreign land could speak with calmer self-assurance or with more familiar acquaintance of life among his people than she would tell of the joys and friendships of bygone days in "closen." There might be things impossible in her descriptions, but never anything grotesque or unworthy. She has never seemed to possess much imagination in other things, yet in this she has told of the beauties of fairyland.

It is not possible to gather together all the odd conceits, the sweet fancies of her untaught mind about those things that had been. Still we have kept enough in our memories to make the people of "closen" seem very real to us. Much that she has said may seem to be only a childish perversion of the idea of heaven, but "when I was a closen girl" was a constant phrase, before heaven could have been known. Heaven was never the subject of special discussion in the home; there had been no death, no departure for heaven among the friends.

We still wonder therefore what "closen" may be. Is it the result of the unconscious absorption of the Bible idea of heaven from some incidental reading or from some chance reference to it in her presence before the "child had knowledge to cry, my father and my mother?" Is it some sweet reminiscence of the mysteries of infancy, of hours when in her happy, unconscious innocence she looked up into the face of a mother's love brooding over her, and laughed and cooed in undisturbed content? Or is it a more remote reminiscence of days when her eyes looked but saw not, and her ears heard but understood not, yet the unopened germ of life felt the first sweet thrills of being an object of love and care? Or may it not be that the heavenly Father—though we know it not—gives even to his little ones some faint foregleams of immortal joys, which are sometimes presented in consciousness as if belonging to the past, but which the present evil world, in most of

us, crowds to death before they can find expression?

I do not give much value to these facts, save as the conceits of childhood are always magnified and treasured by fond parents, but I am led to write of them, because just now I have unexpectedly come upon what seems to be a similar experience in the life of Lucy Larcom, and I have questioned whether in one form or another it may not be a common experience. She writes as follows: "I did firmly believe that I came from some other country to this. . . . My thought about that other land may have been only a baby's dream, but the dream was very real to me. I used to talk, in sober earnest, about what happened 'before I was a little girl and came here to live,' and it did seem to me as if I remembered." Are there other "closed girls" among the readers of *The Congregationalist*?

J. F. T.

SUNDAY OCCUPATIONS FOR BOYS AND GIRLS.*

LESSON FOR JUNE 2. THE RESURRECTION OF JESUS. MARCH 16: 1-8.

BY MRS. CLARA SMITH COLTON, PATCHOGUE, N. Y.

We are glad to know that among the friends of Jesus on that sad day of the crucifixion, when so many enemies among the ruling people were around him, there was one kind rich man at least. We are told that he asked for the body of our Lord and that he wrapped it in clean, white, sweet-scented linen cloth, and then laid the form of the one whom he had loved in a new tomb used now for the first time. In our Easter lesson we learned that sepulcher meant a little stone room, and a tomb was a place hollowed in the wall. And we learned about the closing of the door with the king's seal placed across a great heavy stone which was rolled before the door.

On the day after the crucifixion the friends of Jesus did not go to the tomb. What a strange, sad day it must have been to them with the dear friend gone who had been with them every day helping and healing and blessing! That day the soldiers were sent to keep guard over the sepulcher where Jesus lay. I suppose they felt that there was little need of guarding the tomb of one who had seemed to have no friends to come to his help, and I suppose they did not once think that there could be anything for them to be afraid of. But the next morning, which was the third day after Jesus was on the cross, something happened which frightened the soldiers so that they fell down almost as if they had been struck dead. The earth shook and trembled. This they knew was God's power, and they saw a strong, shining angel roll away the great stone from the door of the sepulcher. As soon as they could for fright they ran away. The friends of Jesus knew nothing of all this, and we know by something they did that they had forgotten that Jesus had told them he would rise the third day after he was put to death [Luke 9: 22], for Mary and the other women who had loved him made ready sweet perfumes such as were used for the bodies of the dead and they came with them to the tomb that morning. We know how flowers are taken to be put on the graves of friends who have died. Mary and the other women seemed to go in just that way with a gift of love for a dead friend. (The language of the lesson text is so simple that the story should be read from the Bible itself, with explanation and some imaginary description which may be called forth from the children by questions.)

Occupations for the Hands. Draw a door to represent the stone door of the sepulcher. On it draw a cross and on the cross write "Death," placing the letters one above the other on the upright part of the cross. On little squares of paper, each the size of one of the letters of the word death, write in red ink the word Life, one letter on each square. Place these in order over the letters "eath"

(together with the proper explanation) and over the head of the cross so as to hide the letter "D" place a little crown (a circle of paper) on which is written the word joy in gilt letters. Make radiating lines of gilt from the letters "Life" on the cross. The door as made at first represents the sepulcher as the friends of Jesus thought of it and expected to find it. But they really found that sorrow and death had become joy and life, and the cross, as a sign of shame, was changed to a sign of glory. A box may be used for this illustration by fastening the cover on so as to swing like a door and marking the outside with the cross and death as described above and the inside with the cross and crown of life and joy.

IN THE LAUNDRY.

In hot weather do not put wet, soiled towels into the hamper. Dry them first or mildew is liable to develop.

If a woman does her own work she can save her strength on ironing days by folding towels and other articles smoothly and pressing them through the clothes wringer screwed very tight.

Flannels should be ironed as little as possible and never with a very hot iron, else they will shrink. It is much better simply to press the bands and other cotton parts, and then pull the woolen fabric smoothly into place.

In The Chemistry of Cooking and Cleaning Mrs. Ellen H. Richards recommends the use of ammonia both for scrubbing and laundry purposes, especially for the washing of woolens, but she cautions against the use of an impure article. The properties of ammonia afford a safeguard against careless rinsing, and Mrs. Richards tells us that imperfect rinsing is responsible for most of the trouble in washing woolens with soap or caustic alkalies.

Certain enterprising housekeepers declare that Monday, the American washing day from time immemorial, is not the most convenient day for laundry work. One woman advocates having the weekly washing done on Saturday, saying that she can then attend the Sunday services with a consciousness that a disagreeable task is accomplished, and without forebodings as to the weather of the following day. Another housekeeper has selected Tuesday as her washing day, spending her Mondays in setting the house in order, collecting soiled clothes and doing necessary mending.

The devil in some shape is being made welcome in the home where the Bible has dust on it.—*Ram's Horn*.

Among the noblest in the land,
Though he may count himself the least,
That man I honor and revere,
Who, without favor, without fear,
In the great city dares to stand
The friend of every friendless beast.
—Longfellow.

The Duluth Imperial Mill Company,
Proprietors of the Largest Flour Mill
in the World, will distribute

to the women bread makers residing in Boston or towns within twelve miles of the State House,

**\$1,000 in
GOLD**

\$100 each for 3 Best Loaves, \$300		
75 "	3 Next Best,	225
50 "	3 "	150
25 "	5 "	125
10 "	10 "	100
5 "	20 "	100
44 Loaves, \$1,000		

PHILLIPS BROOKS ON PATRIOTISM.

I plead with you for all that makes strong citizens. First, clear convictions, deep, careful, patient study of the government under which we live, until you not merely believe it is the best in all the world, but know why you believe. And then a clear conscience, as clear in private interests, as much ashamed of public as of private sin, as ready to hate and rebuke and vote down corruption in the state, in your own party, as you would be in your own store or church; as ready to bring the one as the other to the judgment of a living God. And then unselfishness—an earnest and exalted sense that you are for the land, and not alone the land for you; something of the self-sacrifice which they showed who died for us from '61 to '65. And then activity—the readiness to wake and watch and do a citizen's work untiringly, counting it as base not to vote at an election, not to work against a bad official, or not to work for a good one, as it would have been to shirk a battle in the war. Such strong citizenship let there be among us, such knightly doing of our duties on the field of peace.

One of the most striking differences between a cat and a lie is that a cat has only nine lives.—*Pudd'nhead Wilson's Calendar*.

A pure cream of tartar, powder.

CLEVELAND'S

Only
a rounded
spoonful is required, of
Cleveland's Baking Powder
not a
heaping
spoonful.

BAKING POWDER

"Pure" and "Sure."

Food raised with Cleveland's baking powder has no bitter taste, but is sweet and keeps sweet and fresh.



Instructions to Competitors.

FIRST—All Bread must be made from

"Duluth Imperial"
The Best **FLOUR** in the World.

SEOND Bread must be handed in (at some place to be announced later) Saturday, June 1, 1895, before noon, where it will be examined by competent judges, three leading bakers of Boston.

THIRD—Competition limited to women and girls. Only one loaf to each competitor.

FOURTH—Each competitor must make the bread herself, also furnish receipted bill for a loaf of Duluth Imperial flour at retail dealer. Her name will be copied into a book against number which will also be put upon the loaf, so that the judges will not know whose bread is being inspected, thus insuring

Fairness in Competition.

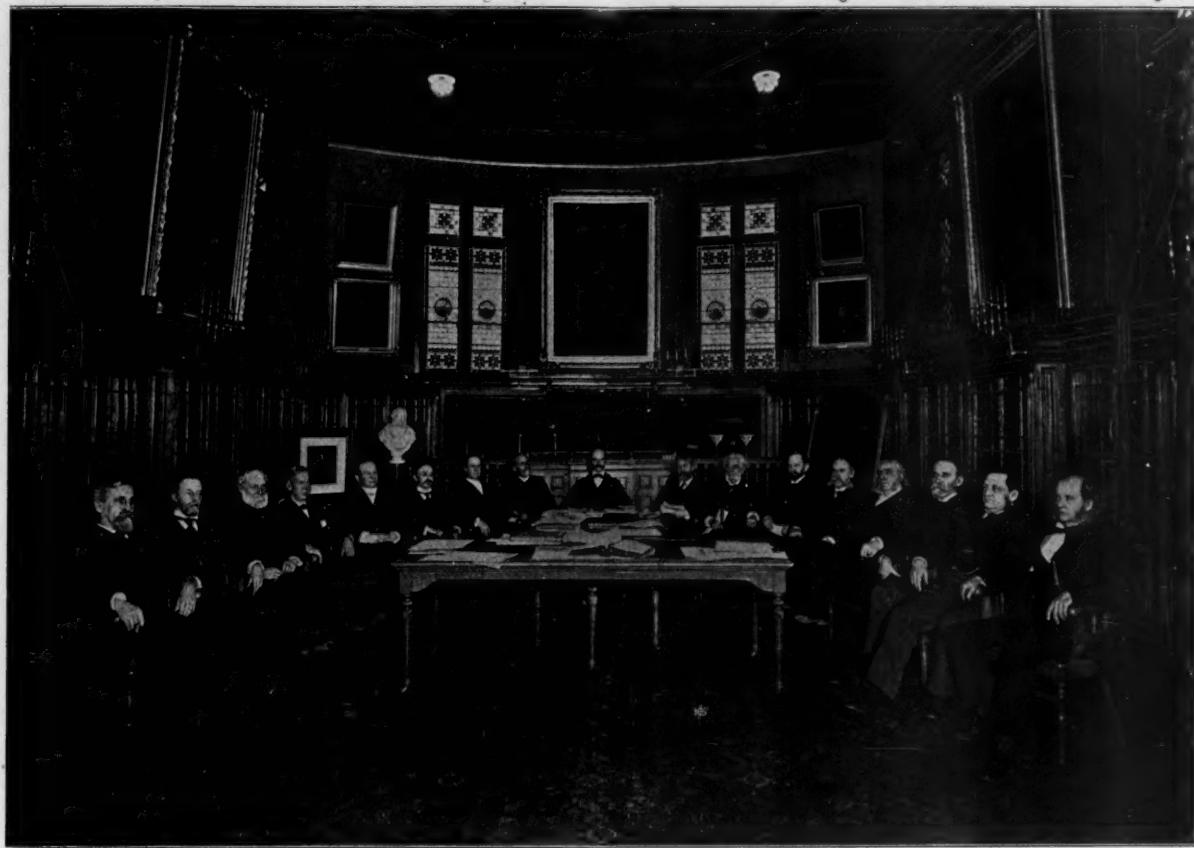
Ask Your Grocer for this Flour at Once.

Fisher & Wise, Millers' Agents,

105 Chamber of Commerce, Boston.

The Congregational Home Missionary Society

The Routine Life of Its Officials



THE EXECUTIVE COMMITTEE IN SESSION.

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Honorary Treasurer Clapp.

Secretary Choate.

Asst. Treasurer Brinckhoff.

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Mr. Joseph William Rice.

Rev. Charles H. Richards, D. D.

Mr. George W. Hebard.

Mr. Asa A. Spear, *Recording Secretary.*

Rev. John D. Kingsbury, D. D.

FROM 1826 to March 31 last the Congregational Home Missionary Society (formerly the American Home Missionary Society) has received from the churches of our denomination and from individuals within and without the vast sum of \$16,634,202. Six men have served the constituency as president, two hundred and twenty-three as directors, seven as treasurers, and eleven as corresponding secretaries. Day after day, week after week, year after year the burden of responsibility has been borne and the round of duty has been performed by honored and trusty servants, acting as mediums of communication between givers and recipients, between established, ancient churches of the East and the infant churches of the West, between venerable commonwealths like Massachusetts and Connecticut and commonwealths yet to be, like Arizona and New Mexico, to cite typical cases.

Year after year the annual reports have been made; the national and district meetings and rallies attended and reported, the merits and claims of the work set forth by officials and echoed by pastors and editors, but except to those who have served as directors, or to those who live near enough to the central offices to study the work done there, the daily life of the officials, their constant cares and responsibilities, the methods by which great results have been and are being secured, have been unknown and too often unappreciated. Wheat put into the mill does not come out fine XXX flour at \$4.75 a barrel unless some

one constructs and vigilantly watches delicately adjusted machinery. Money and supplies valued at \$18,787,000 have not been distributed with the result that many thousand missionaries have performed 51,637 years of toil, that more than five-sixths of all our Congregational churches have been organized and many others aided, and 2,873 attained self-support, and 435,081 members been added to the churches aided, unless able men have patiently, thoughtfully, systematically, quietly done their best day by day. To set forth how this is done now is the purpose of this article.

To one who is acquainted with the internal administration of the A. B. C. F. M., either through personal observation or by reading our analysis of it in *The Congregationalist* of March 14, a similar survey of the work of the C. H. M. S. seems at first to offer less that appeals to the imagination, and to call for more prosaic toil. There are no questions of diplomacy to be discussed by the secretaries with the Secretary of State, nor any necessity for insisting that the stars and stripes shall shelter effectually servants of the society laboring in the mission field. No problem demands such delicate handling as the ones which the A. B. C. F. M. faces in Japan and Armenia now, nor do letters come from the field telling of such picturesque, swift history-making as is now going on in Japan. As a corollary to this fact, there is no large, omnivorous purchasing department, buying the necessities and some of the luxuries of life for the missionaries. Somewhat in this line is done and

will be described elsewhere, but it is not the vast, varied department of the work that it must be with an organization that sends its servants where even crude civilization has not penetrated.

Again, the central officials of the C. H. M. S. are not called upon to investigate or pronounce upon the moral or theological soundness of candidates for subordinate places. That is left for the Congregational polity, working through appropriate channels, to determine. The responsibility is placed upon the brethren of the vicinage, upon the church to be served, upon the ministerial association. Hence, there is no prolonged correspondence by the secretaries over this matter, and no debate or divisive discussion in the monthly meetings of the executive committee.

With no power or responsibility to affect international affairs—save by indirection but none the less effectively—with no complex, varied machinery for catering to or supplying the material wants of its servants, what do the responsible officials in New York have to do, and how and where do they do it?

THE OFFICES AND APPARATUS.

In May, 1853, when Henry Dwight was president, Jasper Corning treasurer, and Drs. Hall and Coe secretaries, the society entered into headquarters in the Bible House, New York city, and there it is today in substantially the same place, occupying a choice suite of seven rooms on the second floor, facing west

by south—typical of its mission. A recent reconstruction and refitting of the building has brought the offices quite up to modern standards as respects light and air. Nothing has been spent in aesthetic adornment, nor has anything been spared to facilitate business. Each secretary has his own room, as has Dr. Clapp—the honorary treasurer—and Mrs. Caswell of the Woman's Department. The treasurer with his assistants occupy two large rooms, subdivided somewhat to secure

special blank, whereon certain questions must be considered and answered and properly certified before the officials in New York can proceed or consider the matter closed. Were not latitude given elsewhere—and encouraged—for the freest expression of opinion and statement of supplementary facts, of course there would be danger of red tape in such a system. As it is it serves as a check and a spur, a time-saver and friction-reducer.

THE TREASURER'S DEPARTMENT.

When Dr. Clapp retired from active service as treasurer in 1893, he left behind him a splendid record, a competent staff of assistants, and gave over the responsibilities and duties of the office to Mr. William B. Howland, whose business record in Cambridge, Mass., and New York had made him well known as a fertile, competent, progressive administrator.

He found at his right hand Mr. James T. Brinckerhoff, the assistant treasurer, who began to serve the society in a subordinate capacity in 1868, who has remained with it since, and carries now, as he has for many years, much of the burden of responsibility and the honor of managing the details of the daily life of the office and executing the policies determined by the executive committee and the treasurer. Still giving some of his time to the work of the office is Mr. J. W. Brinckerhoff, the venerable father of the assistant treasurer, who formerly was cashier

To the treasurer also comes that responsible task of negotiating with bankers for loans when receipts have fallen off, for expenses still go on, and to secure funds from the bankers somewhat over \$100,000 in collaterals and the credit of the society and the denomination are his only resource—a credit, by the way, that enables the society to put on every draft sent out, "No draft of this society ever yet failed of payment on presentation." To him falls the duty of watching the interests which the society may have in estates (two hundred such on an average), seeing that legacies are paid, employing counsel if litigation is necessary and authorized by the executive committee. Upon him, with the secretaries, rests much, if not most, of the responsibility of devising methods and formulating plans for stimulating the gifts of donors; and always there is the necessity of being responsible for and able to talk about, with secretaries and executive committee, any of the many aspects of the work of administering an income which has averaged over \$560,000 per year for the last five years.

THE WORK OF THE SECRETARIES.

Across the hallway from the treasurer's rooms is the room of Secretary Joseph B. Clark, the senior secretary. In a room opening out of his is the room of Secretary Kincaid, each being simply furnished and possessing only the requisite furniture and a few photographs of workers on the field or maps of the territory which is being tilled by the society. Next, on the east beyond Dr. Kincaid's room, is the office of Secretary Choate, which opens into another equally as large where Dr. Clapp sits and edits the *Home Missionary*, illuminates and warms with his wit and sympathy and preserves the traditions of the past by his store of precedents and incidents.

Unlike the secretaries of the A. B. C. F. M., these secretaries have not that sharply defined differentiation between their duties and spheres of authority which in the American Board makes one the home secretary, another the foreign secretary with especial care over China and another the foreign secretary with responsibility for the missions in Papal lands. Each secretary, to be sure, is supposed to be especially well informed about the work in certain States or Territories, and has them and correspondence relating to them directly under his supervision—thus Secretary Kincaid has the Slavic department, Missouri, Pennsylvania, Oklahoma and six other States,



J. B. CLARK
Secretary

privacy for Mr. Howland and Mr. Brinckerhoff. Here in the outer room stenographers ply their nimble fingers, here are filed with most admirable system and neatness the 10,000 letters which are received each year and the copies of the 12,000 that are sent away. Here any official can instantly place his hand upon any document, application, report, official order, draft, of the current or more recent years, and, if he desires to go farther back, he has only to proceed to the vault below to find an equally complete and accessible system of records, valuable alike to officials and students of denominational and individual history.

The thoroughness and accuracy with which the documentary history of this society has been and is being preserved is a matter of pride to the officials, and deservedly. As the amount of correspondence increases each year, the value of the simplicity and thoroughness of the system becomes more and more apparent, and the officials feel more and more how hopeless would be their task were it not for modern devices and the freest use of them for the transcription, duplication and preservation of documents. Talk with Dr. Clapp about the felicity of trying to do the business of 1895 by the methods and with the tools of 1865—when he began to serve—and he will say, with an elevation of his eyebrow and a Huntingtonian twinkle of his eye, "Bless me! Are the days in Boston forty-eight hours long that ye mock me thus?"

Even with the most approved mechanical, labor-saving devices, the results just described would not be won, and the work of the treasurer and secretaries would be vastly greater, were it not for the fact that for most of the technical correspondence and records of the work a system of blanks has been devised, which save labor, insure accuracy and uniformity of record, and facilitate harmony of action and spirit. Not a contribution comes in from individual or church that is not acknowledged and recorded in a definite, prompt way. Every payment made to every official is made on a uniform blank, and is a draft which when returned serves as its own receipt. Every application of a church for aid, every application of a candidate for missionary service, every appointment, every appropriation, every contract, every report of missionary, superintendent, etc., is made, in its ultimate form, on a



WILLIAM KINCAID
Secretary

and bookkeeper. Two men aid in keeping the books and four women find employment in serving as keeper of the cash-book, statistician, custodian of the files and information bureau and records, respectively.

To the desk of Mr. Brinckerhoff come the frequent mails. There the letters are assorted and sent on their way, intact or stamped as attended to by the treasurer's department. To this room come in person contributors of donations or subscribers to the *Home Missionary*. To it also come the many communications from the treasurers of the auxiliary societies, inclosing remittances sent to the national society via them, or their own contributions to the national treasury, in compliance with that elastic, yet firm, compact which has worked so remarkably well, stimulating alike gifts to the national and State treasuries.

Leaving much to his assistants, Mr. Howland is left free to ponder over and act upon the larger questions involved, to consult with the secretaries from day to day as they and he get together with Dr. Clapp to discuss important matters that have arisen, which have not been passed upon by the executive committee, or which are not important enough to be reserved for a meeting of the committee, and yet are too important to be settled by any one man if he can secure advice from his fellows.



WASHINGTON CHOATE
Secretary

an. Secretary Clark the Scandinavian department, Washington, Georgia, Montana and others, and Secretary Choate the German department, Indiana, Minnesota, Oregon, etc.—but in theory and practice each secretary is supposed in a general way to know the needs and workers of the whole field, to be responsible for correspondence about it if necessity demands that he should. And the necessity arises frequently, because of the long tours of inspection which the secretaries,

in turn, take to visit the field and address the contributing and receiving constituencies, though of late much of the educational work among donors formerly done by the office secretaries has been done by the field secretaries, Rev. W. G. Puddefoot, Rev. C. W. Shelton, and Rev. H. D. Wiard. Still, as a matter of fact, there are but few Sundays in a year when the secretaries enjoy a day of rest and the recreation and pleasure that comes from sitting in the pew. Few realize how binding is the harness of official life, how completely subservient to the wishes of the constituency a secretary must be. If more did realize it, secretaries could work better and live longer. Another custom contributing to the versatility of the secretaries, and compelling them to have a knowledge of the whole field, is the rotation in preparing the docket for the monthly meeting of the executive committee, which is described later. Moreover, day by day, there is the freest intercourse and seeking of fraternal advice by the secretaries respecting problems that arise as the correspondence is read and the reports from the field come in. The inevitable result of such a system is to develop well-informed, rounded, versatile men, and it compels, almost, unity of spirit and method.

The secretaries' duties are many. They must be accessible to every individual, and they are. They sit well out in the center of large rooms, the doors of which swing easily. Much of their time is given to conversation with clergymen, ex-missionaries and active missionaries, laymen with gifts and laymen with grievances. They dare not, even if righteously provoked to, treat bores as they should be treated, for even bores sometimes have well-filled purses and generous hearts.



WILLIAM B. HOWLAND
Treasurer

They must talk with each other about that which they have heard through correspondence or personal intercourse, if it bears on the work of the society in any way. They must prepare addresses and official documents, especially if it be near the end of the year and the annual meeting.

But above all and throughout all they must maintain a correspondence with and keep in touch with donors and missionaries, letter reading and letter writing being the chief labor of the day, first in importance if not first in time in the day's deliberations, for often it happens that a secretary swings around to his desk with its pile of unopened letters at a time when most business men are thinking of getting their lunch or starting for home.

And what does the secretary find in his mail? By far the largest fraction of it is the formal communication between the missionary or the superintendent and the secretary assigned to special supervision of his field. It comes in the form of documents (already described), which have to be carefully scanned to see that they conform to instructions given, to discover the advance or retreat

which is being made, to ascertain the worth or the needs of the missionary pastor.

Then growing out of this is a large supplementary correspondence with the same individuals concerning the thousand and one details of official and personal fortunes or misfortunes, all calling for diplomatic treatment, knowledge of human nature in general and these individuals in particular, demanding firmness and gentleness—the *suaviter in modo* with the *fortiter in re*. In addition, there is the

they are given over to subordinates, who resort to the document room—small, but compactly arranged—where a hundred and more different pamphlets and reports are to be found, and they are sent on their way. If some worker on the field intimates that he would like a commentary or a few standard theological works, the secretary who knows the man goes to a small storeroom, where there is a limited, constantly fluctuating supply of new and old books, selects a small library and orders it packed and sent on its way.

RELATIONS WITH THE AUXILIARIES.

Much of the correspondence and business of the national society and its officials is with the auxiliaries and their officials, but now that the relations of each to the other are more accurately defined than they used to be, and there is a definite compact, naturally there is less correspondence of this kind than of yore and much less friction. Now each year in January the officials of the national society and the secretary and one delegate from each State auxiliary get together and compare estimates of expected revenues and known needs. Then, after careful comparison, the convention (last year it had thirty-two members) recommends an apportionment for the work of the national society and for each auxiliary, which apportionment becomes binding when adopted by the executive committee and when adopted by the auxiliary. Without entering further into particulars, except to say that the compact is flexible as well as firm, it is easy to see that in preparation for this conference the secretaries and treasurer of the national society have much labor, due to correspondence with State superin-



A. H. CLAPP
Honorary Treasurer

legitimate correspondence with churches and individuals, old and new friends of the cause, who are constantly asking for information, expressing sympathy, tendering aid and giving advice. Some of these letters ask for information which is put before all who will read the *Home Missionary* month by month, but the secretaries always furnish it again. None of the sympathy expressed is ever despised or undervalued, and the advice is respected if not followed; and one only has to sit about the rooms of Secretaries Clark, Kincaid and Choate to discover how unvarying is their courtesy, how appreciative and receptive is their attitude toward suggestions from any quarter, and how thoroughly optimistic they are, thanks to the revelations of courage, self-sacrifice and generosity which come to them day by day. To them are unbared, on the one hand, the prayers and self-sacrifice of the givers, and on the other the deeds and self-sacrifice of the missionaries, and, knowing both as neither class can know the other, they believe thoroughly in the essential goodness of the average Christian and the common man.

Life is not without its humor for them. Each secretary is endowed with more than the average love of fun. Dr. Clapp is a mellow wit of a rare vintage. And then men are constantly exposing their foibles as well as their generous impulses, as, for instance, the man who, in response to the recent special appeal for funds, replied that he would give his commission to the society if the secretaries and directors would only insure their lives in the company of which he is agent; or the woman who, inclosed a gift for the treasury, but criticised the society for refusing longer to accept appropriations from the nation for its Indian schools (the money was kept by the C. H. M. S. and the criticism sent on to the A. M. A.).

Like most men in official positions, the secretaries are urged to use their influence in aiding individuals to secure pastorates, churches to secure pastors, and, while in no sense a part of their duty to the society or the denomination, so far as it is legitimate and possible the secretaries do give of their store of knowledge of men and churches, and serve to some degree as a board of pastoral supply.

If applications for official documents or information come, as they do by the hundreds,



JAMES T. BRINCKERHOFF
Assistant Treasurer

tendents, but it must be equally apparent that after the convention their way is easier, for there is confidence born of knowledge of the situation and the degree of loyalty in the auxiliaries, and the task then becomes one of dividing the gross sum set apart and to a degree pledged to the national society among its different fields, and in order to do this intelligently reliance is placed chiefly upon the detailed statement of the needs of their fields sent in, on uniform blanks, by the State superintendents. Once decided upon, as it is at the February meeting of the executive committee, just how much shall be expended in each State during the coming year, then the secretaries', treasurers' and executive committee's perennial question is, "What of the apportionment? How much is expended, how much remains?" That the sum set aside by the executive committee and the amount asked for by the superintendent and workers on the field do not coincide is not surprising, and in hewing to the line the officials at the Bible House suffer with those on the field. To apportion only \$323,532 for 1895-96, when the lowest estimates of superintendents was

\$437,397 for imperative needs, was a grievous task, but it had to be done.

PERSONAL TOUCH WITH THE MISSIONARIES.

When the secretaries go away to the field, address the State conferences and the associations, and come in touch with missionaries, superintendents and churches they get invaluable information and inspiration, and



W. G. PUDDEFOOT
Field Secretary

they give it. But such visits are not as frequent as either party could wish. Nor does the otherwise admirable system of selecting its agents bring secretaries, executive committee and missionaries and superintendents together at least once, as is usually the case with the American Board, viz., when the candidate appears personally before the Prudential Committee, is examined, greeted and sent on his way. For lack of this personal knowledge of each other the work at large must suffer somewhat and any attempt to bring all together is a sign of better things. Few know that the day before the annual meeting opens is given up to a conference between officials of the national and State societies and the superintendents in attendance. Free from the public gaze and criticism, the frank expression of opinion is sought for, and such themes as the following are discussed:

Should churches be aided whose pastors refuse or neglect to present the cause and take up collections for home missions?

What about the New Jersey declaration upon Christian unity, so far as it relates to "superintending bishops"?

Does the employment of State evangelists pay?

What further measures can be used to secure prompt payment on the part of our churches of ministers' salaries, so that ministers are not left with a discouraging debt at the close of a minister's term of service?

What further measures can be used to secure the co-operation and offerings of our Christian Endeavor Societies?

And at the last annual meeting in Omaha yet another conference was held in which the missionaries participated, and few who attended it will ever forget its spiritual altitudes as well as his practical efficiency.

DR. CLAPP AND "THE HOME MISSIONARY."

Mr. Howland brought to the society not only his skill as an executive and business man, but his taste as a man of culture thoroughly versed in the art of typography. To him must be given most of the credit for the external finish of the newly adorned, up to date *Home Missionary*. But the selection of matter for it and the internal merit of it is due to Dr. Clapp, who, as he sits at his desk and gazes up at the portraits of his former colleagues, Drs. Badger and Coe, and his former pastor, Dr. William M. Taylor, pores over the reports from the field and culls out striking, fresh illustrations of the advance of the kingdom, collates the statistics of benevolence, and arranges for crisp, telling articles by secretaries, superintendents and

pastors. Other than this, he serves as a mentor and peripatetic encyclopedia, giving of his wisdom and information to all who ask. If he points a moral with an anecdote now and then, and breaks in on the routine of toil with a witticism, it is because his heart is as young and his sympathies as broad as his record of service is long and deep.

THE WOMAN'S DEPARTMENT.

When you enter the Woman's Department headquarters you know that Mrs. Caswell dominates, even though she be not present. Trophies of her pilgrimages adorn the walls. The "red, white and blue" is in evidence. Rugs made by the Pueblo Indians are scattered about the room. Rare and beautiful minerals, gathered on trips to the Western mining country, are attractively arranged in a modest shrine of wood. Water-colors by Field Secretary Puddefoot hang on the walls. Portraits of missionaries and photographs of mission churches and parsonages abound, indicative of others which are kept circulating among the Eastern churches, often stimulating individuals and societies to give to the cause when arguments and words are futile.

It is a room where much goes on in a quiet way. In Mrs. Caswell's absence the responsibility rests upon her assistant. Hither come applications for aid from missionary families, hither come intimations of the willingness of churches and individuals to send boxes of clothing, old numbers of religious

jurists, translators and administrators identified with the work of scattering the Bible broadcast throughout the world. Thus there gaze down upon and bless, not only Luther and Calvin, but also Lord Bexley, the Earl of Shaftesbury, Jay, Boudinot and Frelinghuysen. Lining the lower walls are handsome bookcases in which are kept the wonderful collection of Bibles gathered by the American Bible Society.

In such an environment it is pleasant and inspiring to meet. Grouped about the large tables in the center of the room sit the members of the committee, Chairman Washburn presiding, Secretary Clark on his right, Treasurer Howland on his left, Secretaries Kincaid and Choate next to Secretary Clark, and the other members as chance and pleasure may decree. Placed before each official is a supply of stationery and a copy of the "docket," another one of which he received at his home the Friday or Saturday before, thus giving him abundant opportunity to study minutely each proposed appropriation and formulate any questions concerning it which he may care to raise in open committee.

And just here let the "docket" be described, for it is an important cog in the machinery. Each month as the applications for aid and appointment come in to the society they ultimately reach the desk of the secretary whose turn it is at the next meeting of the executive committee to prepare and defend the docket. Each application from church or individual is carefully examined in all its bearings by this secretary. All documents bearing upon the past history of the church or the individual are examined by him to see if past and present narratives agree. The amount already appropriated for the special field from which the application comes is carefully ascertained and the question considered most carefully from this standpoint. Then when the proper time comes conference is sought with brother secretaries on particular cases where their completer knowledge is desirable, and at last the secretary is authorized by them to make up a "docket" for submission to, and approval or rejection by, the executive committee. This is no easy task. It involves much labor. The "docket" for May had on it 160 distinct items like the following:

J. Jones, Utopia, N. M.: Date of commission, Length of commission, Amount pledged, Amount asked for, Amount granted last year, Amount recommended by State committee, Population of the place, Number of other churches, Membership of church, Membership last year, Average of congregation, Size of Sunday school, Size of Sunday school last year, Contributions to C. H. M. S. last year, Contributions to other societies, Amount of aid recommended by us.



MRS. H. S. CASWELL
Secretary Woman's Department

weeklies, books and the like. By an admirably conceived and executed system of blanks and filing, the needy and the donors are brought together, a complete record of all that is sent to and received by each family year by year is kept at the central offices, duplication is avoided and no energy is wasted. A progressive record of each family is kept. Its needs thus can be anticipated and known—not imagined—and gifts are placed just where they belong and are needed most. How large a business of this kind is done may be inferred from the fact that during the past year 922 boxes, valued at \$72,832, were placed in homes where they did incalculable good.

Mrs. Caswell is traveling so much of the time now that her life is not so identified with the office as it used to be. But her mail follows her about. Much of her correspondence is done while traveling and much of the routine work is assumed by her capable assistants.

THE EXECUTIVE COMMITTEE MEETING.

On the first Monday of the month most, if not all, of the fifteen members of the executive committee assemble at 4 p. m., in the manager's room of the American Bible Society. It is a handsome, elegant chamber, with lofty ceiling, handsome carved furniture and furnishings, the walls being lined with oil portraits of the great British and American



C. W. SHELTON
Field Secretary

Does a member of the committee desire more light, the responsible secretary is expected to have at his tongue's end the history of the case, and be prepared to justify the action recommended by himself and colleagues. Usually he can do this to the satisfaction of all, but "the docket" has to stand a rigid fire

and it is not accepted *in toto* because it comes from the secretaries.

The personnel of the committee is most varied. Twelve of them live, constructively speaking, in New York or its vicinity, but Rev. Dr. Richards comes from Philadelphia, Rev. Dr. Kingsbury from Bradford, Mass., Mr. Herbert M. Dixon from Smyrna, N. Y., and Mr. J. W. Rice of Providence, R. I. Four of them are busy pastors of some of the largest churches of New York city and Brooklyn. One of them formerly served as pastor on home missionary territory and is considered the man who knows the needs of the people in the West and will guard their interests with especial fidelity. Two are eminent lawyers who are trusted to consider carefully the effect of every step judged from the standpoint of law, and the other members are level-headed New York and Brooklyn business men, who give to the administration of the society's affairs the same shrewd common sense that they apply to their personal affairs. Obviously a committee so constituted is likely to see many sides of every problem to be solved, and the final action of such a body is likely to have the merit of breadth, to say the least.

At 3.45 on the day which we have in mind the members began to arrive. From then until 4 p. m. was spent in that kind of raillery and banter which is characteristic of good men who know each other very well. At the appointed hour Chairman William Ives Washburn, alert, decisive and keen, called to order.

The minutes of the last meeting read, Treasurer Howland then gave a detailed statement of the condition of the treasury, the number of notes due, their dates, the available assets, receipts for the past month and estimates for the future. He told of the special appeal made, the 30,000 letters sent out and the results up to date. He also gave a detailed statement of the expenses of administration for the past month, and then paused for questions and criticism. Then followed kindly but penetrating questions by Drs. Meredith and Kingsbury respecting the details of certain items, and the report was approved and so indorsed by Chairman Washburn. Treasurer Howland then introduced a resolution, committing the society formally to authorizing expenditures by him for purposes previously discussed and approved. Then followed an exceedingly illuminating discussion of the proper attitude of the society towards executors of estates in adjusting the claims of the society to bequests, the discussion revealing the utter absence of any desire to accept that to which the society has no moral if legal right, and giving Drs. Meredith and Stimson an opportunity to show their influence as personalities.

After an opportunity for the secretaries to call up and report upon special subjects referred to them at the prior meeting—this day no such reports being made—"the docket" was called up, Secretary Choate standing ready to explain and defend it. One committeeman wondered why so many "fractional amounts" were found in the appropriations. Secretary Choate replied. The same member expressed surprise that appropriations for work done by students in the summer of 1894 should be included in payments for March, 1895, and thought there ought to be some way of hastening the student reports and closing matters up. Other members said, "Amen," and the whole subject raised was thoroughly discussed before it was dropped. There were but few questions asked that day. The tables of the docket told the story so thoroughly that it was open to all who read, and as no innovation was made and everything commended itself the docket was approved in a few minutes—relatively speaking—for sometimes it is true that debate is long and earnest. Adoption of this particular docket authorized the payment of \$11,887.84 by the treasurer, but that of May appropriated \$53,661.19.

Then followed new business, Secretary Clark

introducing a matter which cannot well be described in detail here, but which called out a most admirable display of sympathy by men like Messrs. Washburn, Hebard, Virgin and Meredith for the self-sacrifice of certain superintendents. A special report on the request of a Western auxiliary for a particular method of adjusting a special bequest to the society so that it might be spent within that State, set forth the precedents in the case and was a cogent argument against complying with the request of the auxiliary, and the report was adopted after brief debate. Then followed a report upon the validity of charges against a State superintendent, the executive committee agreeing with the sub-committee that the charges had no basis in fact.

Secretary Clark laid before the committee the important matter of selecting a superintendent for the Scandinavian work, named the man upon whom the choice of those especially qualified to judge rested, set forth the reasons for the choice and nominated him for the office. Questions concerning the candidate poured in from all sides, respecting age, education, limitations, qualifications, etc. The one member of the committee who knew him personally in the West gave a candid statement of his opinion, and without prolonged discussion the appointment was seconded and ratified.

Death having deprived the society of Drs. Taylor and Coe, it became a painful duty to discuss the question of considering a successor to the one and preparing formal minutes of affection and respect for both of them, and the discussion of the former problem developed into consideration of the interpretation of the constitutional provision respecting residence in the vicinity of New York, then from that to the benevolent—or otherwise—results of permitting State auxiliaries to nominate members of the committee. And with this the meeting adjourned, it having been a typical session. Repairing to a neighboring restaurant, the members of the committee dined together—as is their custom—and discussed aspects of the society's work and enjoyed fellowship. Had necessity demanded, they would have returned to the Bible House and renewed formal deliberations.

THE EVANGELISTIC ASSOCIATION OF NEW ENGLAND.

The close of the eighth year of evangelism by this society in New England was signalized last week, in Boston, by a two days' conference, May 14, 15, which called in from many fields a representative gathering of workers. At the first session, devoted to accounts from the younger laborers, some rather strong utterances directed toward certain districts of Maine, together with exaggerated reports of the remarks, gave to the Pine Tree State a conspicuous and unenviable reputation which, however, was quite satisfactorily and thoroughly explained away later. Some efforts toward "drawing-room evangelism" among the aristocracy of New York city were also described. Addresses were given on The Leading of the Spirit and Women's Work, and the closing address was given by Rev. David Gregg, D. D., on The Reception of the Spirit by Christians.

A symposium on practical themes in the evangelist's life occupied a large and helpful part of the second day. Such topics as tent-work, moving audiences, personal effort, preparation for the coming evangelist and prejudice against the work, were discussed by a large number of evangelists, both men and women. The addresses on The Mission to the Children, by Rev. C. L. Jackson, and The Office and Work of the Holy Spirit, by Dr. W. N. Brodbeck, gave a view of the broader work of a society of this nature.

The report of the officers furnished an idea of what lines have been followed during the year. Success has attended the work as a rule, particularly that carried on in tents for

the masses. Meetings have been conducted in 200 places, sixty of them, in Maine; and \$5,000 more than last year have been expended, leaving a small balance in the treasury. President A. P. Downs was re-elected and Rev. C. L. Page was chosen secretary.

THE FUNERAL OF PRESIDENT SEELYE.

The little company of alumni of Amherst College, who joined with the relatives, fellow-teachers, townsmen and friends of President Seelye in the simple services last week Tuesday afternoon, felt themselves to be representative of a far larger circle unable to be present, but to whom the death of their loved instructor had brought a sense of personal loss. They will all be interested to know that the passing away of President Seelye was not marked by prolonged and intense suffering, though the exhaustion consequent upon years of impaired vitality was not easy to bear; yet through all this weariness of flesh and spirit burned brightly, and he was his own serene and cheerful self to the very end. He dreamed frequently during the last days, and it is pleasant to learn that his dreams were almost invariably of being once more in perfect health.

The services were held in the house occupied so many years by President Seelye, and whose doors opened always so freely to his pupils. The undergraduates were represented by committees from their respective classes, and a quartet of students sang a hymn composed by President Seelye during his illness and breathing a spirit of entire trust and obedience to the will of God. This was the only hymn sung and the other services were equally informal and tender, Rev. J. E. Tuttle, D. D., the college pastor, reading the Scripture, and Rev. C. M. Lamson, D. D., one of the oldest of the trustees and familiar with the college and its officials for a long period of years, offering the prayer. It was a strong, beautiful, hope-laden utterance, permeated with thankfulness for the rich, full, useful life that had gone to its reward. Then, with a look at the form so dear to them, the friends passed out into the fresh May afternoon, the budding life of nature about them seeming to speak as never before of the reality of immortality, and of the continuance somewhere in God's universe of the life that had but just exchanged its weakness and weariness for the undying power, the perpetual youth, of an endless existence.

At the chapel service on Tuesday morning four of the professors—Neill, Morse, Garman and Hitchcock—who had been longest associated with Dr. Seelye, paid loving tribute to his character and influence. To Dr. Hitchcock especially, his classmate at Amherst and his companion in foreign travel, Dr. Seelye's death comes with peculiar force. President Gates in closing the service said that he was always impressed with the depth and fullness of life in President Seelye, and the remarkable way in which the spiritual life had grown stronger with him as the physical faded away. It is probable that a memorial service will be held at no distant date, to which the alumni will be invited.

It is much more easy to disbelieve than to believe. This is obvious on the side of reason, but it is also true on that of the spirit, for to disbelieve is in accordance with environment or custom, while to believe necessitates a spiritual use of the imagination.—Prof. George J. Romanes.

Give me the men who look on life as having some solidity and stuff in it, and not as a sort of vapor with shadows on it. How can a man who sees this miserable, discontented, misfortune-worried race of ours look on their folly and wretchedness as a thing for a joke?—Charles Loring Brace.

The Conversation Corner.

MY DEAR CORNERERS: Now for the stories about the *Three Children in a Basket*. So much interest has been shown in the matter that I have waited until the far-away members had time to write. An American agent of a great English insurance company has written repeatedly for permission to use that picture in a pamphlet, remarking that insurance men seldom get discouraged unless dropped from a roof." (That is a true saying!) I will now give you the letters to read for yourselves—or as many of them as our Despotic Friend can get on the page. (If any of you fail to see your letters, or find them shortened, you will know whom to blame.) I cannot tell which is the best story, and have decided to let you Cornerers settle it yourselves by postal card vote—the only restriction being that no members shall vote for their own letters. Sign your full names and residence, indicate by number the story you think on the whole to be the best, and send within one week after you receive this paper. You will find the notice of them and prize offer in the Corner of April 11.

1. I think that the little girls had put kittens in a basket and thought they would try and see how it would seem. The oldest is six years old, the next is four and the next is two. The oldest girl's name is Nellie, the next Annie and the next Kate. I am eight years old. KATE K. Raynham, Mass.

2. I live out West and did not get the Corner as soon as the children who live East. Mamma read *The Congregationalist* when she was a little girl too. I am nine years old. Nellie, Mamie and Bertha are very dear little girls. They have been good all day. It is Nellie's birthday. She is seven years old, Mamie is five and Bertha is three. They are hiding from their nurse, and she can't find them, but as soon as she does they are going over to grandma's. Nellie is lifting up the cover of the basket and peeping out. She spies the nurse and tells her sisters to stoop down. Down went the little heads, but nurse caught sight of them and told them that they must come and get ready to go over to grandma's. The end. Littleton, Col. NELLIE C.

3. I think that the girls are playing hide and seek. The oldest is ready to pull the cover down when she hears some one coming. I wonder if you have any such furnishings in your new house. At our house we could not fill the basket with girls, but we could fill it with my three brothers. Holyoke, Mass. NED B.

4. Once there were three little girls named Maud, Viola and Bertha, who went to spend a week with their grandma. She thought it would be nice to surprise their mamma by having their picture taken. So she dressed them alike and put them in this big basket, and this is the picture they got. I am twelve years old. MABEL K. Houghton, Wis.

5. Little Maud, Alice and Dorothy Brenton lived in the city of New York. It was a rainy day, and they could not go out to play. So they asked their mother if they might invite two of their friends to come over. They were Ben Allen and Ralph Mason. They both came and Ben suggested that they play hide and seek. Their mamma said they could have all the rooms on the second and third floors to hide in. As Ben suggested the game he had to be "it," and while he was counting Ralph hid in a closet and the girls in a clothes hamper. As Ben was looking for them Alice lifted up the lid, and what a snout! He had caught them. Just then their older brother came in and told the girls to remain just where they were and he would take their picture—a copy of which we see in *The Congregationalist*. Worcester, Mass. FLOSSY G.

A HAPPY DAY.

6. Bessie and Cathie live in the country and two little city cousins, Nellie and Ida, came to visit them. One day the four girls decided to play hide and seek. They cast lots as to who should find the other three, and it fell to little Bessie. Cathie, Nellie and little Ida soon hid in a large, covered basket, but they found that the lid would not shut, so Cathie held it down as tightly as she could. As

they stood there in the basket I got a snap shot at them with my camera, and here it is.

Brockport, N. Y. BERTHA S. (Age, 11.)

7. Dear Mr. Martin: I think the little girls are in the basket to have their pictures taken. She is holding up the cover. Their ages are five, three and one. It is a pretty picture. I am six years old. East Greenwich, R. I. RAYMOND G.

A BASKET RIDE.

8. These three little girls' names are Bertha, Clara and Dorothy. They have been invited to the house of one of their friends to a party, but when they woke up in the morning it was raining hard. I am sorry to say that they were rather cross when their mother told them that they could not go, and began to cry. Just then their big brother came in and said, "Mamma, why not put them in the big clothes hamper and I'll trundle them over in the wheelbarrow?" The little girls were greatly delighted with this and so Brother Will took them over in this queer chariot. They have just arrived at their friend's and this is why we see Bertha opening the lid of the big hamper. CHARLES R. Andover, Mass.

9. The little girls are in the hamper to have their picture taken. They are not there for punishment.

THREE HAPPY CHILDREN.

13. One night at supper Helen, Ethel and Dodo seemed very impatient to finish. They meant to go up stairs, empty the clothes basket and get into it. Then when their papa came for his coat, which hung beside the basket, they intended to jump up and surprise him. Helen and Ethel got into the basket very easily. But Dodo was too small to get in without help. So Ethel got out and helped her in. Just as Helen was going to pull down the cover papa entered the room and spied the same. "O, papa," cried the children, "it is all spoiled now!" But their papa had a surprise for them—they were to spend a week with their Aunt Mary in the country and they went to bed that night "three happy children."

RALPH C.

North Cambridge, Mass.

14. I think the little girls are playing hide and go seek with their brother, and they have got into the clothes basket to hide. I think they have waited so long to be found that they have got tired and the oldest one is opening the cover to peep out. I sometimes get into the clothes basket to play jack-in-the-box. Mamma is writing this for me for I am only five and a half years old. WILLIAM D., Jr. Cambridge, Mass.

15. My "explain-ation" of the pretty picture would be that the little girls, Marjory, Ruth and Helen, aged seven, five and three, are hiding from the nurse Laura, who is coming to find them. After Marjory has called "Coop," she will shut up the cover, and when Laura does not find them they will let the cover go up and will pop out like a jack-in-the-box. Norwich, Ct. MARION F.

16. I think they are hiding from their grandfather, and when he comes they will shut down the cover. I think they will have to stoop down and they will squeeze each other. I am nine years old. WILLIE C. Attleboro, Mass.

17. These three little girls are going to have some fun. Pearl is five years old, Bertha is three and a half, baby Madge is not quite two. Their mamma has company and has sent them away to amuse themselves. It is Tuesday and so the clothes basket is empty. They are making believe it is a fine carriage and they are going out for a ride. Pearl is holding up the lid so as to keep the sun off. While they were enjoying their ride their mamma came in. "O, mamma," said Bertha, "is the lady gone so soon?" "It is an hour," said their mother, laughing, "but what have you been doing to make the time pass so quickly?" "We have been out for a ride," said Pearl; "we have been down Grand Avenue and up Fifth Street." "Well," said their mother, "you have been real good little girls, but now tell the coachman to stop so that you can come to supper." JULIA G. Wakefield, Kan.

18. I think they are having their pictures taken. Lucy is the littlest one's name and the next one's name is May, and the other is Carrie. I think Carrie is holding the cover so it won't drop down back. I never wrote to the Corner before. I am eight years old. Saxonville, Mass. JENNIE B.

19. These children are in the basket to have their picture taken. The oldest one's name is Elsie, eight years old, Mamie and Helen, six and three years old. They have on pretty dresses of white and have curly. Elsie is holding up the cover so that it will not come down on their heads and hurt them. Sioux City, Io. MARY P. (Age, 10.)

20. I think these three girls look like the three girls in our family. Our names are Mary, Frances and Ruth. I think they are having their pictures taken for fun. It's lots of fun to have a picture taken. They are not going to be shipped off to their grandmother in a wheelbarrow, because they have such good care and are such sweet little girls. The oldest girl is holding up the cover to make the effect of the picture better. HELEN F.

21. I think they are not in the basket for punishment, for they do not look unhappy. They don't look jolly enough to be hiding. They are just in the basket to have their pictures taken. The oldest girl is holding up the lid. I call her name Lois, the next Florence, the smallest Edith. I think it is a pretty picture and I hope you will tell us the girls' right names. I am eight years old. HELEN F. Washington, D. C.

The End.

Mr. Martin

[It is not "The End." Mr. Martin sent me so many letters that, although I have set them in nonpareil instead of minion and given him a whole page, there are several left over. I know he will not like it unless I put in every last one of your letters, so you must wait till you have seen next week's Corner before you vote.—D. F.]



They are not to be shipped to their grandmother. They are not hiding. The eldest girl is holding the cover of the hamper up. "I guess" her name is Gladys, the next Lillian and the youngest Janet. Newcastle, Del. EDITH B.

10. I think the little girls got into the basket to make a funny picture. Cordis had his taken playing in a wash-bowl of soap-suds, and Clarence sitting on a barrel. I think the big girl is holding up the cover so it will not catch in their hair. I guess their names are Florence, Helena and Edith. My sister guesses their names are Ruth, Blanche and Esther. STOCKBRIDGE, MASS. HELEN B.

STOCKBRIDGE, MASS.

THREE LITTLE GIRLS IN A BASKET.

11. One day Ella, Florence and Marguerite were playing hide and seek and hid in a basket. They thought it was so cute that they would like to have their pictures taken in that position and they did. Ella held the cover of the basket because she was the oldest. Their ages are six, four and two. Syracuse, N. Y. JESSIE M.

12. These three little girls are sisters and live in Brooklyn in a beautiful house; their names are Jessie, Jennie and Alice. It was a very stormy day but they were happy, for they were allowed to roam over the house. One of their playmates, whose name was Helen, came to see them and they played hide and go seek. The three sisters got into the basket and when Helen got through counting they shut the cover, and that is why they are in the basket. FRANCES H. Augusta, Me.

The Sunday School

LESSON FOR JUNE 2. *Mark 16: 1-8.*
THE RESURRECTION OF JESUS.

BY REV. A. E. DUNNING, D. D.

The essence of the gospel of Christ is his resurrection from the dead. The theme of the apostles as they preached glad tidings which won attention in all nations was "Jesus and the resurrection." "With great power gave the apostles their witness of the resurrection of the Lord Jesus." The exultant hope of believers is based simply on this one fact: "Now hath Christ been raised from the dead, the first fruits of them that are asleep." Our thoughts in this lesson are directed especially to the burial place of Jesus, and to what happened there on the morning of the first day of the week after the crucifixion. We find there:

1. The closed sepulcher. No fact in history is more certain than that Jesus was dead. The soldiers knew it, for one of them had pierced his heart with a spear. The chief priests knew it, for they had watched him die. The disciples knew it, for they laid his body in the tomb and mourned in utter despair. No one expected that he would rise from the dead. The disciples did not even remember that he had said he would do so. The priests, not being confused by grief, recalled his prediction and caused precautions to be taken against the disciples' hiding the body; but they had no thought that he would really come back to life.

No tomb was ever more vigilantly guarded than that. A great stone held the door. A royal seal was stamped upon it, showing that the power of the mightiest nation on earth held that door closed. An imperial guard stood ready to protect the royal mandate.

The closed sepulcher symbolized the Jewish faith. The Sadducees, who accepted only the written law of Moses as authoritative, did not believe in the resurrection. If the Mosaic writings contain it, the Jews did not find it there; for even the Pharisees, who professed to believe it, based their belief on what they claimed to be oral, in addition to written revelation. Even the later books of the Old Testament contain but obscure allusions to a hope of living after death, and these are balanced by unmistakable declarations looking to death as the end of being. "In death there is no remembrance of thee." "Shall they that are deceased arise and praise thee?" "The dead praise not the Lord." "The dead know not anything."

Moses indeed declared the eternity of God, and as inspired men realized more and more that they were united to him they desired to share his unending life. Their prayer was, "O my God, take me not away in the midst of my days! thy years are throughout all generations." But they declared their belief in the eternal existence of the nation before they grasped the idea of the unending existence of those who composed it. Then they came to believe in the eternal existence of him who should come from heaven to rule the nation, the promised Son of David. "His name shall endure forever: his name shall be continued as long as the sun." At length both the coming king and his kingdom came to be regarded as without end. "His dominion is an everlasting dominion, and his kingdom from generation to generation." Yet even when Christ had preached his gospel of eternal life, in the minds of his disciples human sepulchers were practically closed forever. Neither the word "immortal" nor the phrase "eternal life" is found in the Old Testament, and all the allusions which it contains to a life beyond the grave are vague and obscure.

2. The stone rolled away. All that priests and soldiers and the power of the Roman nation could do to seal the sepulcher only held the door from without. A mightier than Pilate's master had set his seal on what lay within—the same whose cold hand is laid at

last irresistibly on every human being. At his touch the light fades from every eye, the voice ceases on every lip, the beauty vanishes from every form. Death is a mighty king.

The women who came that first morning of the week into the garden where the body of Jesus had been laid made the greatest discovery that had ever been made in this world—a vanished guard, a broken seal, a stone rolled away, an open door, an empty tomb. They had brought spices to embalm a corpse. They had made a mistake in what they proposed to do for Christ, but love prompted it and led them to the most joyful discovery ever made. Those who love the idea of Christ as they have heard it, and seek him even ignorantly, will find the great secret which eye hath not seen nor ear heard. The women had expected to find a stone blocking the door, and knew that they could not remove it; but love prompted them to go and try, and they found themselves re-enforced by unseen strength which opened closed doors and removed insurmountable obstacles. Faith that works by love often finds what reason could not foresee.

3. The message of the angel. Mark says he was a young man. Matthew says, "His appearance was as lightning and his raiment white as snow." His message was a triple one. "Fear not ye," said he, "for I know that ye seek Jesus." Next came the announcement, "He is risen"; and in evidence of the fact the angel told them, first, to "remember how He spake unto you" that he would rise again the third day, and next, to see the vacant place where he had lain. The angel ended his message by saying, "Go quickly and tell his disciples." These three things are the message from heaven to every one who believes Christ: "Fear not; he is risen; go, tell it"—this is the gospel in a sentence.

4. The manifestation of the risen Lord. The women were so astonished and thrown into confusion by what they saw and heard that they could obey neither exhortation of the angel. "Fear not," he said, and they trembled the more. "Go, tell," he said. "They said nothing to any one." The lesson cannot close yet. We must read on farther. The women, who had sought a crucified Lord, soon found the risen Saviour. They met him in the way and clung to his feet and worshipped him; and then he sent them with a message to his disciples. No testimony short of personal contact with him whose dead body they had taken down from the cross and laid in the grave, sharing with him again the experiences of ordinary life, could make His disciples realize that his resurrection was a fact. But when they did realize it, they proclaimed it everywhere. His resurrection was their assurance that their own death would not sever them from him. It was the message of hope to the world, the infinite enlargement of the boundaries of human life, the seal of permanence to all holy affection, the great motive to lift men to God.

The resurrection of Christ means all this to us. If we think on it rightly it will add joy to every hour. It will enlarge our ideas of the possibilities of glory for all men. It will send before us brightness and beauty into the tomb that waits for us.

The resurrection of Christ has created the Christian Church, has made the first day of the week the Christian Sabbath, has consecrated human affection and has planted a heavenly motive in the hearts of men. "He that hath the Son hath the life." Christ's resurrection grows in grandeur and power as the distance from the event increases. The inspiration of life is the confession, "Now hath Christ been raised from the dead."

THE CHURCH PRAYER MEETING.

Topic, May 26-June 1. Religion in the Home. Deut. 11: 18-21; 2 Tim. 1: 1-7. Domestic intercourse, family prayers, Bible study, household and outsiders.

(See prayer meeting editorial.)

A PASTOR'S SUGGESTIONS.

The home is one of the great and saving institutions of our land. The household formed and influenced by the Christian religion is unique. It adds to the Hebrew idea the grace and truth of Jesus Christ. The home is a test for religion. The restraints of society customs are thrown aside there and true character appears. If we can make Christ's religion practical in domestic life we can be Christians anywhere. The trial to accomplish this will indicate the growth of character. When the ideal of a family is Christian principles of living, thinking and speaking, the joy in that home is immeasurable. It will meet difficulties, bend beneath burdens, weep over sorrows, but the power is there—the faith, hope and love—which will steady the life, solve the perplexities, comfort the heart and establish an abiding peace in the soul. The New Testament picture of heaven is that of a home, where there is a loving welcome from a divine Father toward all believing and returning children and where there will be a blessed reunion by and by and a household from whence there will be no more going out forever.

The keeping of a kingdom book in which may be recorded all providential happenings relating to the cause and of personal interest to the family will be instructive and popular for the young people.

Family prayers are invaluable. It is the window hour into God's heart. Before the child is three years old he learns to repeat a Scripture verse and to ask with sweet anticipation when prayer time comes. Study of the Bible in the home should be revived. The best of Sunday school teachers can only supplement what is done by the parent. These early religious impressions are never forgotten and often are the reclaiming of a life which has been led astray.

C. F. W.

I. P. S. O. E.

PRAYER MEETING.

BY REV. H. A. BRIDGMAN.

Topic, June 2-8. A Living Christ; Christ-like Living. Gal. 2: 19, 20; 5: 22-25.

Why has a certain type of life perpetuated itself in the world for eighteen hundred years? One reason is that through all these centuries it has been handed down from one individual to another, each in turn perhaps modifying it a little, enlarging it here, or, sad to say, contracting it there, but still preserving it in its essence so that we of the nineteenth century can say nothing more complimentary of a human life than to call it "Christian." But this is not the only explanation of the all apparent fact. It is because the imitators of Christ have, as a rule, looked upon him, not as a far-away pattern, but as a living, personal Master, that his way of living has commanded itself to generation after generation. Where today shall we look for the distinctively Socratic type of life, the Marcus Aurelian type, the Buddha type. Great as these sages were they cannot be considered as having given to the world the types of life that still sway the world. So, then, in approaching this subject, we need to remind ourselves that Christlike living roots itself in the thought of a living Christ. For to live like Christ is not selfishly to imitate his habits and practices as we discover them through reading the gospels. We cannot do very much in the way of opening blind eyes, of multiplying loaves and fishes, of raising the dead. His dress, his manner of life, diet are not necessarily to be ours. Moreover, we are brought into a good many circumstances and have to face a good many problems in regard to which we have no precise directions from either the example or the precept of Jesus. But we surely can gain a clear idea of the principles and spirit of all his action, and we can ask what he would do if in our place, and above all we can go to him for specific directions regarding the matter right at hand, and get from him not only the wisdom needed but the power for the task or for the ordeal.

Christlike living. How much it ought to mean to each of us! How much it may mean! But to two classes it should come home with special inspiration. First, the people who think they have no particular mission in the world, whose lives seem to them empty, barren and cheap. Life not worth living, when every day may be passed in the glad consciousness that one is the child of God! Life a failure, when it may blossom into beautiful and tender ministrations to others! Life unendurable, when it may be buttressed with that serene trust in God and that hopeful outlook upon the world which Jesus had!

Literature

BOOK REVIEWS.

CHRISTIANITY AND AGNOSTICISM.

Under this attractive but possibly misleading title Dr. Henry Wace has gathered into one volume: (1) A Paper on Agnosticism, read at the Manchester Church Congress, 1888; (2) Agnosticism; (3) Christianity and Agnosticism, Rejoinders to Professor Huxley, from *The Nineteenth Century* of March and May, 1889; (4) The Historical Criticism of the New Testament, from *The Quarterly Review*, Oct., 1886; (5) The Latest Attack on Christianity, a reply to James Cotter Morrison's *The Service of Man*, from *The Quarterly*, July, 1887; and in an Appendix (6) Robert Elsmere and Christianity, from *The Quarterly*, Oct., 1888; (7) The Speaker's Commentary, from *The Quarterly*, April 1881. The articles which created most interest at the time, and will still prove most entertaining and profitable to the general reader, are Dr. Wace's replies to Professor Huxley. They contain no discussion, such as might be expected from their titles, of the relative merits of Christianity or Agnosticism, but are wholly in the domain of Biblical criticism.

Here Dr. Wace has both the argument and the temper on his side. It is impossible to doubt or deny it. Professor Huxley is driven from one position to another, beaten with his own weapons and refuted by his own authorities. He is perhaps as well aware as any one that his arguments cannot stand. He modifies them or even abandons them with the utmost nonchalance, for he is confident in his prowess of words and knows that the clever phrase will seem to win him the victory at any moment, and with the superficial reader of periodicals will make the wisest argument worthless. Therefore, Dr. Wace has done wisely in carrying the case up to a higher court and submitting it to a more serious and enduring judgment. These essays stand the ordeal of reprinting, which so often makes essays look foolish, and it is probable that they will do something to convince earnest minds that the battle is not with the flippant and the phrase-maker—at least not forever.

Of far greater value, however, than these or any other essay in the book is the Quarterly Review of Salmon's and Holtzmann's Introductions to the New Testament. It is a well informed account of the course and results of New Testament criticism up to its date, 1886, and since more recent studies and discoveries only serve to strengthen its conclusions it still stands a useful and trustworthy summary of the subject [Thomas Whittaker. \$2.50].

RELIGIOUS.

The practical relation of the gospel to human society is the subject of innumerable discourses at present, and a dozen of good ones by Rev. Dr. William Prall are gathered into a volume entitled *Civic Christianity* [Thomas Whittaker. \$1.00]. One can hardly describe them except in language which has been used repeatedly about similar sermons. They are the outcome of sincere study of facts, of appreciation of many things needed, of the desire to be suggestive in regard to remedies and of caution not to undertake too much or to exaggerate in description. It is a sensible book and one which will do good, while it is in no sense a striking volume.—Rev. J. P. MacLean, Ph. D., has prepared a new In-

troduction to the *Gospel of John* [Robert Clarke Co. \$1.50]. Dr. MacLean goes carefully, yet without undue waste of words, over the life of St. John, the object of the gospel, the evidences of its authenticity and similar matters, and furnishes an interlinear literal translation with which the Authorized Version is compared in parallel columns. The book is eminently scholarly, and contains a large amount of material the importance of which Biblical scholars will appreciate. Dr. MacLean has done good service in these pages.

Prof. C. F. Schaeffer, D. D.'s, *Annotations on the Gospel of St. Matthew* [Christian Literature Co. \$1.50] is a volume of the Lutheran Commentary. This volume covers the first fifteen chapters of the gospel in question. It is one of those commentaries which certainly are helpful to multitudes of people, but which are not specially adapted to scholarly readers. It should have been edited more thoroughly for any readers. Many of the comments are of so simple and obvious a character as hardly to deserve printing. The book embodies the fruits of years of study and contains a great deal of helpful material, but we should think that the Lutheran denomination would be likely to furnish somewhat better examples of critical scholarship.—The blackboard in the Sunday school may be enriched readily in its diversified Sunday use by the study of such a book as *Pictured Truth* [Fleming H. Revell Co. \$1.25], by Rev. R. F. Y. Pierce. It contains diagrams, suggestions of various kinds and a number of essays on points connected with teaching, and most teachers will find in it a considerable amount of suggestion.

Among recent works relating to the Holy Spirit one of the most terse and telling is Rev. Dr. J. W. Chapman's entitled *Received Ye the Holy Ghost?* [Fleming H. Revell Co. 50 cents]. It explains the Scripture bearing upon its topic and deals in practical instruction and suggestion. It is adapted to be helpful to all and especially to those who are young in Christian experience.—*Heaven the Country, Christ the Way* [Dodd, Mead & Co. \$1.00] consists of short passages from the Bible, grouped according to their supposed pertinence to the Epiphany, the successive Sundays in Lent, Easter, Whitsunday, etc., the Episcopal sympathies of the compiler being evident in this use of the church year. The Lord's Prayer and a few collects close the book. It is good in its way but strikes us as accomplishing little in proportion to the trouble taken to compile it.—*Not Knowing* [Thomas Whittaker. 20 cents] is a tender and uplifting little religious poem by Miss M. G. Brainard, which will be liked and do good.

STORIES.

The author of *A Lost Endeavor* [Macmillan & Co. 75 cents] is Guy Boothby. The scene is an island in the South Pacific. The story is short, but dramatic and even tragic. It is one of the most powerful in its delineation of certain marked types of character which we ever have seen. The mutual influence upon each other for good of two truly desperate characters, and the development of nobility and graciousness due to their mutual dependence and helpfulness are depicted with remarkable vividness and naturalness, and are as striking conceptions as they are unusual. The literary finish of the story is of a superior quality.—The Reign of Terror in France has inspired many a story, and among the

more recent ones is Mary C. Rowsell's *The Friend of the People* [Frederick A. Stokes Co. \$1.50]. This, too, is exceptionally dramatic and exciting. The improbability of the assumed fact upon which everything else hinges, the identity in appearance of the two half-brothers, does not operate to diminish the reader's interest, so skillfully is he lead on by panoramic representations of general historic trustworthiness. We do not doubt that the book presents a substantially faithful picture of the condition of things in Paris and vicinity during the Reign of Terror, and, in addition to its historic significance, it is a graphic and touching narrative.

How to awaken the soul of one who does not know that she lacks it, and who cannot without it attain to supreme excellence in song, is the problem which Mary Catherine Lee has set herself to solve in *A Soulless Singer* [Houghton, Mifflin & Co. \$1.25]. It is a very graceful and enjoyable story. There is singular delicacy in the handling of the heroine's qualities and peculiarities, and the contrasts of character are delightful. The story moves steadily and entertainingly to its consummation with few striking features, and the reader hardly appreciates the unusual charm of the author's manner until the book has been laid aside and one finds it lingering in mind.

From the same publishers, Houghton, Mifflin & Co., comes *Under the Man-fig* [\$1.25], by M. E. M. Davis. This is a story with a moral, and an impressive one, but it was not written primarily to point a moral. It is a genuine novel, and delineates in clear outline and with a nervous vigor of touch the rustic and, to some extent, the gentle life in a Texan neighborhood both before and after the war. The reader may be sure of liking it very much.—*The Story of Sonny Sahib* [D. Appleton & Co. \$1.00] is by Mrs. Everard Cotes. It is a charming little narrative of an English child captured at the time of the famous East Indian mutiny against the English, brought up for years among the natives, ultimately discovered and restored to his father, and remarkable for his winsomeness and manliness. The book also gives a good picture of some phases of native life.

MISCELLANEOUS.

Mr. Frank Vincent, who has spent fifteen years in travel and exploration and has written several first-class books of travel, has added to the list a sumptuous volume, *Actual Africa or The Coming Continent* [D. Appleton & Co. \$5.00]. It describes an extended journey completely around the continent of Africa and into it for hundreds of miles at several different points, as well as visits to a number of important islands which came more or less naturally in his way. Without adding very much to the sum of information which other travelers have previously given the world, Mr. Vincent has written an intelligent, instructive and very entertaining narrative of his experiences. His story confirms what others have declared, and also possesses an enjoyable personal element which is kept prominent throughout without being obtruded. The book is at once a record of travel, a study of commercial facts and possibilities and an indicator of political situations and contingencies. It is a sort of book which will interest almost everybody for one or another reason. It is illustrated lavishly and well. It consists of general information, for the most part, and resembles the

writings of Stanley, Du Chaillu and others, and in its own way is quite equal to any of them.—Two classes of people will specially appreciate Mr. Francis Walker's *Letters of a Baritone* [Charles Scribner's Sons. \$1.25]. First, and chiefly, musical people, who will enter into the professional spirit and the musical history of the author, apparently an American student of voice culture in Italy. The book is conspicuously full of gratification for such. The other class consists of persons who intend visiting Italy, who will appreciate the author's suggestions in regard to domestic economy and similar matters. It is gracefully written and in more than one way a superior piece of work.

In 1876 the late Henry D. Minot of this city, then only seventeen years old, published a volume, *The Land Birds and Game Birds of New England* [Houghton, Mifflin & Co. \$3.00], which took rank at once as an authority. During the interval the author has died, but a second edition of the book is now issued edited by William Brewster. The author possessed an unusually extensive and familiar knowledge of his subject, and, in spite of his youth, his book was a remarkable collection and condensation of scientific and practical information about New England birds of all sorts. Mr. Brewster has made some additions to the book, with the desire to help the reader to approach the subject from the point of view of the present day, but he has made little change in Mr. Minot's pages. The student of bird life and the lover of nature, especially if he live in the country, should possess himself of this volume, and the study of it, accompanied by observation of the birds, will prove as enjoyable as profitable.—In the same vein, but on a smaller scale, is Prof. M. A. Wilcox's *Pocket Guide to the Common Land Birds of New England* [Lee & Shepard. 60 cents]. It is intended for beginners in ornithology, and indeed for persons who do not expect to become ornithologists, but merely to acquaint themselves with the common birds in our everyday landscape. The book is well arranged, clear and intelligible in its descriptions, small enough to go in one's pocket and trustworthy in its information. It is a good, practical handbook. It derives much of its material from Mr. Minot's book, just noticed.

A revised and enlarged edition of Mrs. W. S. Dana's *How to Know the Wild Flowers* [Charles Scribner's Sons. \$1.75] is out. This must be familiar to scores of our readers. It is a standard work. The common wild flowers are described as simply as possible and as fully as is necessary for their recognition, and designs in black and white show what many of them are like. It is abundantly worth not merely owning for reference but careful and repeated study.

The Messrs. Harper have grouped together twenty of Dr. W. C. Prime's pictorial and suggestive essays into a book called *Among the Northern Hills* [\$1.00]. They deal with vacation experiences, country characters and incidents, reminiscences of the past and meditations suggested by the scenes and influences of the country. They are examples of serious but not profound reflection—that is, they are weighty enough to be worthy of the attention of thoughtful minds, yet not so philosophical as to be out of touch with the incidents or memories which have suggested them or too solid for vacation time. They are written in a spirited

and graceful and sometimes semi-humorous fashion, and the book is one which few people will begin without completing.

Five Lectures On Shakespeare [Henry Holt & Co. \$1.25], by Prof. Bernhard Ten Brink, has been translated by Julia Franklin, and is a rewarding little volume. The first lecture discusses the poet and the man. The second studies the chronology of his writings. The other three consider him as a dramatist, a comic poet and a tragic writer. It is interesting and profitable to obtain thus another view of the great English poet from a German point of view. But most people will be surprised to find this point of view so little different from our own. There is nothing characteristically German about the method or the mood of the book, but its chapters are clear, scholarly, enlightening and enjoyable, and young people will like them. Prof. Ten Brink disposes easily and fully of the theory that Bacon wrote the works attributed to Shakespeare. The book is printed tastefully.—*Rhythm and Harmony in Poetry and Music* [G. P. Putnam's Sons. \$1.75] is by Prof. G. L. Raymond. It is learned but long winded. The author is an accomplished student of his theme and an acute analyst and critic as well as a poet of some recognized power. In this volume he has written for experts rather than for the public in general. The few who possess the requisite training will follow him through the long course of his reasoning and pleading with interest and profit, even though they dissent at times and regret throughout that he has not been endowed with more power of crisp, terse utterance.

NOTES.

— Mrs. Kate Douglas Wiggin, the popular author, has become Mrs. George C. Riggs.

— *The Cosmopolitan* is to start an English edition. Routledge & Sons will bring it out.

— *Public Opinion* has removed its publication office from Washington to Astor Place, New York.

— The Brontë Museum at Haworth in England is now open. It contains many relics of the family.

— Mr. Hezekiah Butterworth, editor and author, is about starting for Spain, South America and the Holy Land.

— The new editor-in-chief of *Woman*, a Richmond, Va., monthly, is Mrs. M. A. Jackson, the widow of General Stonewall Jackson.

— The fact of Mr. Du Maurier's authorship of *Trilby* is being disputed in a lawsuit by the Harpers against the Lyceum Stock Company of Denver, Col. Evidently the popularity of this story is tottering and needs bolstering up.

— A happy thought—that which prompted the National Academy of Design in New York to invite every public or private school teacher in the city to its exhibition. It is stated also that this graceful and useful courtesy will be offered annually hereafter.

— The decorations of the Boston Public Library are gradually being put into place. Mr. E. A. Abbey's paintings have been affixed to the walls of the Delivery Room and Mr. J. S. Sargent's, intended for one of the corridors, are about to be put up.

— An appeal for funds is made by the Key Monument Association of Frederick City, Md., in order to erect a monument to Francis Scott Key, author of the Star-Spangled Banner. A little pamphlet about Key has been prepared and will be sent free upon application accompanied by a two-cent stamp.

— Hull House in Chicago has hit upon a novel and commendable scheme for popular

gratification and culture. It is a circulating picture gallery. It contains about fifty framed reproductions of ancient or modern paintings, mostly photographs but some in colors. Each picture may be taken out for a fortnight at a time with the privilege of a renewal. No charge is made and, if the applicant is known, no security is demanded.

BOOKS OF THE WEEK.

Houghton, Mifflin & Co. Boston.
THE MISSISSIPPI BASIN. By Justin Winsor. pp. 484. \$4.00.
LETTERS OF CELIA THAXTER. Edited by A. F. and R. L. pp. 232. \$1.50.
SELECTED ESSAYS OF JAMES DARMESTETER. Translated by Helen B. Jastrow. Edited by Morris Jastrow, Jr. pp. 310. \$1.50.
TEN NEW ENGLAND BLOSSOMS AND THEIR INSECT VISITORS. By Clarence Moores Weed. pp. 142. \$1.25.

Sliver, Burdett & Co. Boston.
CHOICE ENGLISH LYRICS. Selected and arranged by James Baldwin. pp. 368. \$1.00.
THE LADY OF THE LAKE. By Sir Walter Scott, Bart. Edited by Homer B. Sprague, Ph.D. pp. 224. 55 cents.

A LABORATORY GUIDE FOR AN ELEMENTARY COURSE IN GENERAL BIOLOGY. By J. H. Pillsbury, A. M. pp. 176. 60 cents.

Little, Brown & Co. Boston.
PLEASURE-CYCLING. By Henry Clyde. pp. 186. \$1.00.
THE CAUSE OF HARD TIMES. By U. H. Crocker. pp. 114. 50 cents.

CHILDREN OF THE SOIL. By Henryk Sienkiewicz. Translated by Jeremiah Curtin. pp. 675. \$2.00.

Arena Publishing Co. Boston.
ENEMIES IN THE REAB. By F. T. Hoover. pp. 604. \$1.50.

D. C. Heath & Co. Boston.
RACINE'S ATHALIE. Edited by Prof. C. A. Eggert, Ph. D. pp. 130.

Macmillan & Co. New York.
CHILDREN OF THE GHETTO. By I. Zangwill. pp. 553. \$1.50.

LECTURES ON PREACHING. By W. B. Carpenter, D. D., D. C. L. pp. 254. \$1.50.

AN EXPERIMENT IN ALTRUISM. By Elizabeth Hastings. pp. 213. 75 cents.

THE TEMPLE SHAKESPEARE: KING HENRY VI., PARTS I., II. and III. Three vols. pp. 144, 166 and 155. Each 50 cents.

Charles Scribner's Sons. New York.
MY EARLY TRAVELS AND ADVENTURES IN AMERICA AND ASIA. By Henry M. Stanley, D. C. L. Two vols. pp. 301 and 425. \$3.00.

THE HUMOR OF RUSSIA. By Various Authors. Translated by E. L. Voynich. pp. 349. \$1.25.

HISTORY OF RELIGION. By Prof. Allan Menzies, D. D. pp. 438. \$1.50.

A TRUE AND OTHER STORIES. By Mary T. Wright. pp. 287. \$1.00.

D. Appleton & Co. New York.

THE FEMALE OFFENDER. By Prof. Caesar Lombroso and William Ferrero. pp. 313. \$1.50.

FAMILIAR FLOWERS OF FIELD AND GARDEN. By F. Schuyler Mathews. pp. 308. \$1.75.

GENERAL SHERIDAN. By Gen. H. E. Davies. pp. 332. \$1.00.

Century Co. New York.

THE CENTURY ILLUSTRATED MAGAZINE: NOVEMBER, 1894-APRIL, 1895. pp. 960. \$3.00.

Christian Literature Co. New York.

A HISTORY OF THE PRESBYTERIAN CHURCHES IN THE UNITED STATES. By R. E. Thompson, D. D. pp. 424. \$3.00.

J. Selwyn Tait & Sons. New York.

THE MAJOR'S FAVOURITE. By John Strange Winter. pp. 191. 75 cents.

Henry Holt & Co. New York.

THE TIME MACHINE. By H. S. Wells. pp. 216. 75 cents.

Charles G. Fisher. Philadelphia.

DEATH AND THE RESURRECTION. By C. S. Gerhard, D. D. pp. 240. \$1.25.

Government Printing Office. Washington.

REPORT OF THE COMMISSIONER OF INDIAN AFFAIRS FOR 1894. pp. 1034.

Woman's Temperance Publishing Association. Chicago.

DAVID DOUGLAS AND HIS WIFE. By Mrs. O. W. Scott. pp. 143. 50 cents.

PAPER COVERS.

Charles Scribner's Sons. New York.
THE TRUTH OF CHRISTIANITY. By James Iverach, D. D. pp. 101. 25 cents.

THE MAKING OF ISRAEL. By Rev. C. A. Scott, B. A. pp. 110. 25 cents.

Macmillan & Co. New York.

SANT' ILARIO. By F. Marion Crawford. pp. 434. 50 cents.

Frederick Warne & Co. New York.

THE ROYAL NATURAL HISTORY: PART I. Edited by Richard Lydekker, F. R. S. pp. 95. 50 cents.

Open Court Publishing Co. Chicago.

WHEELBARROW ON THE LABOR QUESTION. pp. 303. 35 cents.

Office of The Better Way. Grinnell, Io.

THE BETTER WAY. By W. H. Wheeler. pp. 58. 25 cents.

Presbyterian Board of Publication. St. Louis.

GOD SPEAKS ALL THESE WORDS. By J. H. Brookes. pp. 162. 40 cents.

MAGAZINES.

April. NEW CHRISTIAN QUARTERLY.

MAY. MUSICAL RECORD.—NEW ENGLAND KITCHEN MAGAZINE.—OVERLAND.—BIBLIA.—BOOKBUYER.—GOOD HOUSEKEEPING.—THINKER.—DONAHUE'S.—SELF-CULTURE.—EXPOSITOR.

June. QUIVEE.

News from the Churches

Meetings to Come.

BOSTON MINISTERS' MEETING, Pilgrim Hall, May 27, at 10 A. M. Topic, Ethics and Evolution, by Prof. George Harris. Second lecture.

FOREIGN MISSIONARY PRAYER MEETING in the rooms of the Woman's Board of Missions every Friday at 11 A. M.

HAMPSHIRE EAST ASSOCIATION, Amherst, May 28, 10 A. M.

BOSTON MT. HOLYoke ALUMNÆ ASSOCIATION, annual meeting, Hotel Thorndike, May 25, at 12 M. Louise M. Hodges will speak on Oxford Old and New.

BLACK RIVER AND ST. LAWRENCE ASSOCIATION, Ogdensburg, N. Y., June 11, 12.

FIFTIETH ANNIVERSARY, Central Falls Church, Rhode Island, June 18. Former members invited. Address C. W. Arndt.

ANNUAL MEETING OF LEND A HAND CLUB, Park Street Vestry, Boston, May 29, 2 P. M. Dr. E. E. Hale will preside, and Mr. Lathrop of Albany, Mr. Ely of Cambridge and others will address the meeting.

HARTFORD THEOLOGICAL SEMINARY, sixty-first anniversary, June 3-6.

THE NEW ENGLAND CONGREGATIONAL SOCIETY will hold a public meeting in Westover Hall, 36 Bromfield Street, May 31, at 3:30 P. M. Addresses by Dr. H. Hodges, Dr. David W. Cheever, Rev. C. F. Dole and Mr. John Storer Cobb, president of the society.

CONGREGATIONAL EDUCATION SOCIETY, annual meeting, Wednesday, June 5, at Pilgrim Hall, Congregational House, 11 A. M. Congregational churches having contributed to the funds of the society within the year may each send one delegate to the meeting, such delegates to be voting members of the society during the year for which they were appointed.

JOHN A. HAMILTON, Secretary.

AMERICAN CONGREGATIONAL ASSOCIATION—Annual meeting in Pilgrim Hall, Congregational House, Boston, Tuesday, May 28, at twelve o'clock, noon, to elect officers and transact any other business. The following proposed amendments to the constitution will be acted on: Article V, by changing *Tuesday to Monday*. Article VI, by adding a clause that if any vacancy occur in the list of officers or directors at any time during the year, either by failure to elect, or by reason of resignation, or otherwise, the board of directors may fill the vacancy by ballot at any meeting called for the purpose.

MORTON DEXTER, Secretary.

THE SEMI-ANNUAL MEETING of the Woman's Board of Missions will be held on Wednesday, May 29, in Central Church, Fall River, Mass. Morning session at 10:45. Afternoon session in the young ladies' hall, 12:45. Addresses will be given by Mrs. S. B. Chapman, Mrs. J. H. De Forest of the Japan mission, Mrs. J. K. Browne of the Eastern Turkey mission and Dr. Louise R. Smith, recently from Van, Turkey. Basket collection at noon.

ABBY B. CHILD, Home Secretary.

Approaching State Meetings.

Shode Island, Providence, Tuesday, May 28.
Michigan, Oliver, Tuesday, June 11.
Vermont, Bennington, Tuesday, June 11.
Connecticut Assn., New Haven, Tuesday, June 18.

Benevolent Societies.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts by the **MASSACHUSETTS HOME MISSIONARY SOCIETY**, No. 1 Congregational House, Boston, Joshua Colt, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 22, Congregational House. Office hours 9 to 5. Annual membership, \$1.00, life membership, \$20.00. Contributions solicited. Miss Annie C. Bridgman, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, No. 1 Somersett St., Boston. Frank H. Wiggin, Assistant Treasurer; Charles E. Sweet, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 153 La Salle St.

WOMAN'S BOARD OF MISSIONS, Rooms 1 and 2 Congregational House. Miss Ellen Carruth, Treasurer; Miss Abby B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, Bible House, New York. Missions in the United States, evangelistic and educational, at the South and in the West among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 153 La Salle St.; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of these offices or to Dr. W. Hubbard, Treasurer, 108 Bible House, New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY—Church and Parsonage Building, Rev. L. H. Cobb, D. D., Secretary; H. O. Paine, Treasurer, 59 Bible House, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY—(Carrying on the work hitherto done by College and Education Society and New West Education Commission.) E. A. Studley, Treasurer. Offices, 10 Congregational House, Boston, and 151 Washington St., Chicago.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY—Contributions needed for education work. Rev. George M. Paynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID—Treasurer, Mr. Arthur G. Stanwood, 701 Sears Building, Boston. Address applications to Rev. A. H. Quint, D. D., Congregational Library, 1 Somerset St., Boston.

MINISTERIAL RELIEF—In order to afford a little timely aid to aged and disabled home and foreign missionaries and their families and to the widows of ministers of the National Council ask from each church one apportioned offering for its permanent invested fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1892 and Year-Book, 1893, page 62. Secretary, Rev. N. H. Whittlesey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. Form of a bequest: I bequeath to the Trustees of the National Council of the Congregational Church of the United States a sum of money to be invested and converted under the laws of the State of Connecticut [here insert the bequest] to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1892.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, Boston, for the benefit of Congregational Ministers. Careful attention will be given to applications from churches without the State. Room 22 A, Congregational House, Boston. Rev. Charles R. Rice, Sec.

THE BOSTON SEAMAN'S FRIEND SOCIETY, organized 1827. Chapel and reading-room, 287 Hanover St., Boston. Open day and evening. Sailors and landsmen welcome. Daily prayer meeting, 11 A. M., Bible study, 3 P. M. Sunday services, usual hours. Meetings every evening except Saturday evenings. Send money to H. H. Hart, 22 Congregational society and appeals to all Congregational churches for support. Send donations of money to B. S. Snow, Corresponding Secretary, Room 22, Congregational House, Boston. Send clothing, comfort bars, reading, etc., to Capt. S. N. Nickerson, chaplain, 287 Hanover St. Bequests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of \$—, to be ap-

plied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

PASING COMMENT.

That four out of our seven seminaries are in New England should interest our readers in this section especially in the anniversary reports of those institutions. The recent large number of appointments in Maine is in noticeable contrast with the opportunity for summer supply as stated in a New Hampshire item.

A member of a church in the Middle States writes: "We have had no services during the year, no accessions, no removals, no collections. Simply waiting." We are wondering what is expected to turn up. Our usual encouraging items from New Jersey would hardly incline one to think of that State in this connection.

Undoubtedly this is the first instance of such action as that taken by a church in our own State, or by any other religious body, for the unrestricted security of its property. We are informed of a church of another denomination in that city, also, which is planning for the same result by similar means.

Churches which are burdened by second-hand hymn-books, of which they could be relieved to their own and others' advantage, would gladden many needy schools by addressing us on the subject. A church or two are also known to us which lack a communion set of the old form.

That conference in Massachusetts which has so generously voted its aid to the American Board includes thirty-four churches, a number of them Swedish. That the agreement is so soon followed by action on the part of some of the churches is indicative of the earnestness with which the plan was adopted.

Of special note:

Continued good results of the late revival in a Maine city.

An evening communion service in New Hampshire.

The long period of service of a deacon in this State.

ANNIVERSARY OF BANGOR SEMINARY.

The close of the seventy-fifth year at Bangor was celebrated May 14, 15. There were but four public examinations—those in English Biblical introduction, Hebrew exegesis and New Testament theology and systematic theology. On the evening of the first day the anniversary of the first graduating class was held, with historical address by Professor Chapman, president of the board of trustees, and an able address by Rev. E. P. Parker, D. D., of Hartford, Ct. The alumni re-elected the old board of officers and the gymnasium association was instructed to raise a fund for the equipment of the new building.

At the alumni dinner the attendance was larger than ever. President Chapman graciously presided and introduced as speakers: Rev. E. P. Wilson, for the board of trustees; Rev. J. S. Penman, for the churches of Bangor; Dr. J. S. Sewall, for the faculty; Mr. I. B. Conley, for the graduating class; Rev. R. G. Woodbridge, in response to What Is Needed for the Full Equipment of the Theological Seminary Today? and Rev. G. H. Reed for the same subject. Rev. Walcott Fay spoke on The Present Tendency of Thinking in Theological Seminaries, and Dr. W. H. Bolster concluded the speaking with the subject, What Training Are the People Demanding for Their Ministers?—a voice from the churches.

The graduating exercises were well attended and interesting. Seven speakers represented the class and their subjects embraced some of the live questions of the day. Prof. C. A. Beckwith presented the diplomas after a few well-chosen words. The graduating class numbers sixteen, five of whom will pursue further study. The others will settle in the active ministry.

The anniversary was one of the best ever held. The trustees have voted to establish

the chair of English Biblical exegesis and criticism, to be filled by Prof. G. W. Gilmore, who has been instructor in the English department for two years and is well fitted for the new professorship. Bangor Seminary is doing good work and her sons are loyal to their *alma mater*, but a large endowment is greatly needed to further the progress of the institution.

W. C. A.

THE INDIANA STATE MEETING.

The annual gathering in Marion, May 14-16, disclosed a hopeful condition of affairs in the progress of Indiana Congregationalism. It was a stimulating meeting of the selected and consecrated workers, although the attendance was not large. Cheerful greetings and abundant gas fires compensated for the prevailing cold weather. For a day and a half previous the home and foreign women's societies had held meetings, aided by the presence of Mrs. Willcox and Mrs. Stover of Bailunda, Africa. Wednesday afternoon they also occupied with addresses and reports. Mrs. G. C. Cheney gave an address of marked and thrilling interest on the pioneer missionaries, Rev. S. A. Worcester and Dr. Whitman in the South and West.

The association met in the Christian Temple, a fine edifice centrally located. This church of the old-time Christian order exhibits its real fellowship, and has given two of its former pastors, Rev. Messrs. G. D. Black and B. R. Long, to the Congregationalists. Rev. W. A. Thomas preached on the Law of Spiritual Growth, giving a tender and hopeful keynote, emphasized by the after devotional exercises. The pastor, Rev. Levi White, voiced the welcome of the city and Supt. E. D. Curtis, D. D., the retiring moderator, responded.

Rev. F. E. Knopf presided with grace and dignity, and Rev. F. A. Slyfield acted as scribe. The reports from the fifty churches were filled with the joy of many recent revivals and accessions, the latter, in the Northwest, reaching twenty-three per cent. of the former membership. The H. M. S. re-elected Dr. N. A. Hyde president, and Superintendent Curtis's report showed a year of gospel triumph in many of the smaller fields and increasing self-support all along the line. We have successful pastors, faithful people, and there is the overflow into our borders of Congregational life, and gifts of money. New enterprises that rouse enthusiasm and give hope of a strong and conquering future to the denomination show progress.

The reduction of \$2,500 in apportionment was met by State receipts only \$60 less than last year. Amid the deprivations of reduced grants or heroic self-support the missionaries have struggled bravely on and spiritual blessings have come. Two churches were organized—one for the growing life of a quaint Amish and Dunkard community and one for Elwood's colony of Welsh people, come hither at the call of the tin plate industry. Christian neglect and open saloons had left them in the far-away land of negligence and indifference. Two churches came to self-support, led by brave and self-sacrificing pastors. The Southern Indiana work among the miners is hopeful and in good hands. Unusual interest attaches to several of the missions that are molding a people unused to Bible study.

A large place is always given to the denominational societies and they were fully represented. On Sunday schools Mr. Ainslie gave a report prepared with care and with revealing statistics. Secretary W. F. McMillen drew on Indiana facts for an appeal, and Dr. W. A. Duncan followed to clinch the subject. Dr. N. A. Hyde, whose long experience made his address one of unusual effectiveness, spoke for the Church Building Society, and Dr. N. H. Whittlesey came up to his usual high mark in pleading for the Ministerial Relief Fund. Secretary W. E. C. Wright, D. D., drew on his unfailing stores of exact and critical knowledge of the Southern problem in his

stirring address. The American Board and the C. H. M. S. were given one evening, with an appreciative audience. Dr. Judson Smith gave a clear, concise and masterly historical review for the former and was eloquent over present needs and opportunities; and Dr. J. B. Clark for the latter, with his map and its object lesson, captured his audience with his rapid movement, broad generalizations and abundant humor. Everybody was elated and Marion, in which Congregationalism is new, received a grand Pilgrim baptism.

A soul-stirring subject which brought out three splendidly prepared papers and addresses by leading pastors was The Mission of the Local Church: Intellectually and Socially by Rev. W. C. Gordon, As a Civic Force by Rev. F. E. Dewhurst, and Spiritually by Dr. J. H. Crum. Depressing conditions were faced and given due attention, but the tone of these admirable addresses was high, courageous, bright with hope and daring in confidence in the Master and his triumph. Better Bible Study, Its Needs and Methods, a broad, burning theme, was handled by Rev. J. S. Ainslie with strength, scholarship and ample safeguards. Then began an animated discussion conducted in a fraternal spirit, but bristling with lances of attack and defense. The subjects involved were the History of Revelation and the Bible, and The Holy Spirit's Relation to the Word. Dr. J. H. Crum followed in an impromptu speech of unusual brilliancy and eloquence in delivery.

Ridgeville College, the young fledgling of the Educational Society, was reported upon. Four hundred dollars were pledged by the churches. Rev. Messrs. Crum and Ainslie were named as candidates for corporate members of the American Board. Rev. N. A. Hyde was sent with greetings to the Marietta centennial of Congregationalism in the Northwest. Anti-lynching resolutions were passed and the National Council asked to memorialize other bodies. Dr. A. H. Ball's final speech on A Look Toward the Horizon was a pithy ending to a fruitful occasion. Michigan City is looked to for the next meeting, which will be a jubilee of the council of 1846 which met there.

E. D. C.

THE MISSOURI ASSOCIATION.

The remoteness of St. Joseph from the center of this vast commonwealth, in which one may travel in a straight line further than from Boston to Buffalo, was largely responsible for the small attendance, May 7-9, only about half as many ministers being present as last year in Springfield. The extreme weather was approached for warmth only by the delightfully hearty welcome of Rev. Albert Bushnell and the noble fellowship of his hospitable church.

Eight long and full sessions tested the strength of listeners, and the high character and treatment of themes required no slight effort, with the thermometer ranging in the nineties. The first afternoon was devoted to a comprehensive and inspiring survey of the year's work, and closed with a season of tender devotional service. The sermon by Dr. J. H. George was a plain, strong statement of the power of the gospel, contrasted with some of its ancient competitors. Wednesday morning was wholly devoted to the educational interests of the State, with reports from our academies and Drury College, all of which are flourishing. The absence of President H. T. Fuller in the East was much regretted, but the warmest words of appreciation of his work were heard from all who had become acquainted with it. The afternoon was devoted to a consideration of The Church as Conservator of the Truth, as a Spiritual Force, as a Social Power, and as a Trainer of Youth—themes which were thoughtfully treated, with an appreciative sense of the latest movements of thought on ecclesiastical and social topics.

Thursday morning was given to home missionary interests, Secretary Wray's report be-

ing a model of its kind and revealing a year of grand work under great financial disheartenment. The pressure that has come through reduced appropriations has stimulated worthy churches to heroic efforts and tended to the elimination of unpromising and relatively undeserving churches from the list. Secretary J. B. Clark, who was with us on his return from New Mexico and Oklahoma, expressed the strongest convictions of the promise of that new empire, the great fruit belt of our State and northern Arkansas, into which there is now such a marvelous immigration from the drought-smitten Northwest.

Thursday afternoon's theme, The Church and Men, found five of the nine speakers appointed to its sub-divisions absent, and thus failed of that unity of treatment and cumulative effect which had been hoped. The mental undercurrent of the association was largely influenced by the subject matter of a previous address of Pres. G. A. Gates of Grinnell, in which the distinctive and now familiar views of Prof. G. D. Herron were presented with more intensity than winsomeness. In our State there is undoubtedly an unreasoning and unreasonable prejudice against his ideas, and the warmest friends of President Gates could not but regret that his address, with its absence of constructive thought, strongly increased that prejudice, which manifested itself in later discussions in an undue sensitiveness to any suggested improvement in the present spirit and methods of the church—a sensitiveness which has largely increased the vehemence and extreme statements of those who are trying to point out undeniable defects in our modern church life.

The addresses of Missionaries F. W. Bates and J. K. Greene from the African and Turkish fields were universally enjoyed, and if these men, and a hundred more who can make as eloquent and effective speeches, could be sent over our land, we believe that the debt of the American Board would be speedily reduced. The last evening brought a masterly address from Dr. Michael Burnham upon The Sunday School, and a talk by Dr. G. C. Adams upon Some Lessons from Fourteen Persistent Years in One Church, which ought to be read and pondered by all his younger brethren in the State. The next meeting will be held with the vigorous young church in Lamar, which for the first time aspires to the dignity of entertaining the State Association.

J. L. S.

THEOLOGICAL SEMINARIES.

Andover.

Rev. G. A. Hood of the Church Building Society addressed the students recently.—The seminary baseball nine has arranged a series of games with the Cambridge Divinity School.—Mr. R. A. Woods continues his course of lectures, treating last week of The Eight-Hour System and The Living Wage.—Dr. Alexander McKenzie has finished his work in the department of homiletics. His lectures have been especially valuable because of their practical nature.

Hartford.

Prof. Graham Taylor addressed the faculty and students on Social Settlements, May 14.—Mr. D. W. Lyon, educational secretary of the Student Volunteer Movement, recently spoke before the mission band on The Introduction of Mission Study into the Seminary Curriculums.—Six of the Y. M. C. A. secretaries attending the convention here have been the guests of the students.—Mr. Weeks of the Junior Class, with Messrs. Burnap and Rogers of the School of Sociology, will conduct a social settlement on North Street during the summer.

LOCAL CONFERENCES AND ASSOCIATIONS.

MASS.—The meeting of the South Berkshire Association was held in Sheffield, April 30. The subjects were: The Use of Illustrations in Sermons, A Review of Dr. Dale's Life and Work and A Discussion of Kidd's Social Evolution.

Worcester Central Conference in Auburn, May 14, listened to papers on The Place of the Bible in Our Individual and Church Life and Work, An Important Department of Church Work—the Helpful Relations Between Country and City Churches,

Opportunity and Responsibility of Pastor and Church in Relation to the C. E. Society, and Suggestive Methods in Teaching. The church membership is 7,213, and the additions 567; 279 on confession. Benevolences were \$34,740, and home expenses \$110,086.

Hampshire Conference in Easthampton, May 15, 16, considered as topics: Work for Young Men, Place of the Christian Minister in Modern Life, Home and Foreign Missions. The sermon was by Rev. G. H. Buck.

Norfolk Conference met in Holbrook, May 7. The topics were: The Prayer Meeting, Opportunities for the Benevolent in Times of Business Depression and Congregational Methods and Success in Raising Money. The most important action was a unanimous vote pledging the churches of the conference to contribute at least twenty seven cents per member for the debt of the American Board. Several churches reported steps already taken in this direction, and it is expected that all will make their offerings before July 1.

N. H.—At the May meeting of the Merrimac Association the subject was Ministerial Supply. A committee was appointed to investigate and report their conclusions as to what ought and can be done to bring the matter before the churches and hereafter secure Congregational ministers for the churches.

CT.—The Naugatuck Valley Conference was held in Waterbury, May 14. The subjects were: Prophecy, The Parliament of Religions, Pro and Con, and The American Board. The sermon was by Rev. G. H. Sandwell.

N. Y.—The Hudson River Association met in E. Albany, May 7, 8. Topics were: Aaron and Hur, A March Across the Continent, Stereopticon in Church Work, Preaching Required by Men of Today, Missionary Life in Utah, Mission Work, Peter's Key, Our Social Cerberus, Our Duty to the Heathen World.

The meeting of the Oneida, Chenango and Delaware Association was held in Walton, May 7, 8. Two-thirds of the churches were represented, and reports showed decided gains in many cases. Various topics of interest were discussed, including missionary subjects.

The Western New York Association met in Jamestown, April 30, May 1. Rev. C. H. Dickinson preached the opening sermon. The subjects were: The Hawaiian Islands, How to Make Pastoral Work More Effective, What Features of the Institutional Church Can We Use to Advantage? How to Reach Non-Church-Goers, Use and Abuse of Evangelists, Features of Congregationalism of Special Value Today, The A. M. A., The Sunday School Society, The C. H. M. S., The American Board. The Woman's Missionary Union occupied one evening. Resolutions were adopted condemning the frequent lynchings in the South, and urging the churches to greater efforts to awaken a public sentiment against all lawlessness.

MINN.—Mankato Conference met in Mankato, May 8, 9, with a small attendance. Reports from the churches were encouraging, some having experienced revivals and all being supplied with pastors. The topics were: Sunday Schools, Evangelistic Work, The Pastor, The Local Church, C. E. Work, Church Benevolence, Home and Foreign Missions and the usual Woman's Hour. One new church has been organized during the year within the bounds of the conference, another extinct church resuscitated and three pastorless and discouraged churches invigorated.

The Owatonna Conference held an interesting session in Spring Valley May 14, 15. Topics were: A Comparison of the Teachings of Paul and John on Love, The Need of Systematic Religious Reading Among the Young, The Unemployed Forces of the Church an Element of Peril, The Church and Sociological Questions, Missions in Japan and Among the Young in This State. Reports from churches showed revivals, most of the churches supplied with pastors and marked development in some cases. The sermon was by Rev. G. S. Ricker.

IO.—The Northeastern Association held its meeting in Cresco, May 14, 15. The opening sermon was preached by Rev. J. E. Snowden. Addresses were on The Higher Criticism Criticised, Doctrinal Preaching, What Shall We Do with the Theory of Evolution? and The True Conception of the Kingdom of God. Special hours were given to the Endeavor Societies and to the Woman's Missionary Societies.

NEB.—The Lincoln Association met in Waverly, May 13-15. The attendance was large, all but four churches being represented. The reports were generally encouraging. Earnest work and hope have prevailed and in some places, notably Weeping Water, there has been large gathering. The in-

terest of the meeting nowhere lagged, the sermon, papers and discussions being full of life.

Wx.—The Seattle Association met in Snohomish, May 6, 7. The regular meeting was preceded by a retreat for prayer and Bible study, a helpful feature felt through the entire meeting. The topics were Prayer, The Bible, The Holy Spirit and Missions. The papers and discussions were strong and judicious. Rev. S. M. Freeland preached the sermon. A healthy condition of the churches was reported. Nearly every pastor was present and the churches were well represented by delegates.

CAL.—The Sacramento Valley Association met in Oroville, May 9, 10. The sermon was preached by Rev. H. N. Hoyt, D. D., on the Fundamental Need of Christian Homes. The reports from the churches were interesting and hopeful. Missions was the chief topic, nearly every society being represented.

CONGREGATIONAL CLUBS.

ME.—The Portland Club was delightfully addressed on the Providence of God in American History, May 13, by Mr. C. C. Coffin. It was ladies' night and the attendance was large.

N. H.—The Central New Hampshire Club held its meeting in Concord, May 15, with a large attendance and great success. Rev. G. A. Gordon, D. D., gave a masterly and instructive address on Witnesses to the Worth of Life, which was highly appreciated. Hon. L. D. Stevens was chosen president. The value of the club in promoting interest and fellowship in the churches is apparent.

VT.—The club of western Vermont held its last meeting in Middlebury, May 14. The subjects were: Evolution, Its Relation to the Fundamental Doctrines of the Christian Religion, opened by an interesting and exhaustive paper by Professor Perkins, and The Evolution of Christianity by Dr. Lyman Abbott. Greetings were sent to the club of eastern Vermont, just in process of organization.

Pa.—The club of Pittsburg and vicinity met, May 14, for the closing meeting of the season. The subject was Written or Unwritten Sermons? The majority of the speakers seemed to favor the written sermon as more logical, and creating a more lasting impression upon the mind, while the unwritten sermon appeals more to the emotional side, leaving a greater impression at the time, but more transient. The other form of sermon, however, was ably defended. This meeting was considered the best of the year.

NEW ENGLAND.

Massachusetts.

CAMBRIDGE.—Mr. Arthur Wilkinson, who before his death in 1868 was a prominent member of Union Church, Boston, left by will, after the decease of the last survivor of his mother and sisters, the residue of a fund of \$20,000 to these eight societies in equal shares: American Bible Society, American Board, American Education Society, American Tract Society, and in Boston, Bethesda Society, Children's Friend Society, City Missionary Society and Seamen's Friend Society. The societies will soon receive the amounts due them.—*Pilgrim*. The resignation of Rev. Charles Olmstead, after six years of labor, is a great blow to his church. Last year he was afflicted by the death of his wife and son, which so overcame him as to unfit him for the burden of increasing work.

SALEM.—The late Isaac B. Dodge left to the H. M. S. and American Bible Society \$500 each. The remainder of his estate, estimated at nearly \$60,000, is bequeathed to Amherst College, after the decease of his widow, daughter and her children.

NEWTON.—Center. This church, Rev. E. M. Noyes, pastor, has adopted new by-laws and confession of faith, and steps toward incorporation have been taken.

LOWELL.—Six of the seven churches of the city united in observing last Sunday as a field day for the A. M. A.; one increased its donation from \$41 last year to \$72.—*Eliot*. The Norwegians who have been worshiping with this church have formed a permanent organization under the name of the Norwegian Evangelical Society.—*Pawtucket*, the oldest in Lowell, has always held its lot subject to certain restrictions which were not troublesome a century ago when the lot was given, but now that a new meeting house is to be built on the lot they are a burden. Following legal advice the society neglected to pay a city assessment for street watering, the only tax levied upon church, and this necessitated the seizure of the property by the city and selling it at public auction. It was, of course, bought by a friend of the church, and it is claimed that the city must now give a clear title to the property. As the restrictions relate to the location of certain ancient horse-sheds and to keeping a certain part of the lot for a public common, now un-

necessary in view of a city park near by, there seems to be no room for an accusation of immorality in this action.—*Kirk Street* reached its fiftieth anniversary May 21. Deacon S. G. Mack, senior officer of the church, has served as deacon for the fifty years.

WHITMAN.—At the last communion four persons united with the church on confession. The church voted unanimously to give \$75 as a special offering for the debt of the American Board. Rev. F. S. Hunnewell is pastor.

MEDFIELD.—*Second*. During the five years' pastorate of Rev. N. T. Dyer the membership has increased largely and the church has progressed noticeably. Its financial condition is good and it has accomplished a large charitable work. In recent years \$800 have been expended, and the benevolences amounted to \$1,360. Fifty-one new members have been received, a larger number than in any previous period of equal length except the first. The present membership is 132.

FALL RIVER.—*Central* took a special collection for the American Board last Sunday, amounting to \$735. It is hoped to increase the amount to \$1,000. Beside the address of the pastor several business men stated the claims of the Board. The forenoon service was given wholly to the subject. The church has voted to use the individual cups at the communion service.

WORCESTER.—The May bulletin of Dr. Eldridge Mix, superintendent of the City Missionary Society, shows all bills paid. Two more lady visitors have been added to the force, making four since Feb. 1, one to work among the Swedes. Open air services on the common have been begun in connection with the Welcome Mission.—*Park* celebrated the tenth anniversary of the Sunday school, May 12, with 289 members enrolled. The sum of \$100 was voted toward church expenses.—*Pilgrim* Sunday school at its twelfth anniversary reported 731 members, a gain of 44 in one year.

NORTHAMPTON.—*Edwards*. Owing to the increase of work, it has been decided to secure an assistant for the pastor, Rev. Paul Van Dyke. A large amount of money has been pledged for the extra expense. The action is gratifying to the church and pastor, owing to the broad field which is thus opened.

STOCKBRIDGE.—Rev. P. T. Farwell has returned from his vacation restored to his old-time vigor. The extra labors of a quiet revival, which his church enjoyed in the late winter, made some inroads on his health and a brief retirement was necessary. The fruits of the revival were increase in numbers and vigor.

Maine.

PORLTAND.—*Second*. Rev. R. T. Hack is giving a course of Sunday evening lectures with marked success on Biblical history, illustrated by the stereopticon. The congregations often number nearly 600. The pastor's spiritual earnestness has already won for him a large place in the church life of the city as well as in the hearts of his own people. The number of new members received at the May communion, nearly fifty, was the largest accession but one in the history of this ancient church.—More than 180 persons united with the churches of the city May 5, and including other denominations more than 300.—*Williston*. The accession of nearly forty members was the largest ever received at any one communion.

MT. DESERT.—At the centennial of this old church, celebrated in 1892, no historical address having been given, Rev. E. M. Cousins, a descendant of one of the pioneers in religious work, recently gave a paper in three different sections of the original field—Somesville, Bass Harbor and S. W. Harbor.

POWELL.—An old-fashioned chopping bee furnishes for the church the year's supply of wood, which was given for the cutting. Nineteen persons engaged in the healthful exercise and the women prepared an excellent supper for hearty appetites.

WELLS.—The Sunday school has nearly doubled its average attendance the past three months, forty new names being added to the roll. A Junior Society of twenty-seven members has been organized.

At the late meeting of the Maine Historical Society in Portland, Rev. Cyrus Hamlin, D. D., gave interesting reminiscences of the city in 1827, especially of Rev. Edward Payson. Dr. H. S. Burrage read a paper on The Charter Rights of Maine in the Early Part of the Eighteenth Century. The paper was based on a document found in a junk store in Boston and gives valuable information in regard to early Maine legal affairs.

J. H. Olmstead of Andover Seminary goes to Isle au Haut for the summer, Arthur Truslow to Grand Lake Stream, and E. T. Ford of New Haven, Ct. goes to Oldtown.

In Brewer the women have raised \$200 toward the debt. The chapel in Farmington Falls is undergoing repairs.

New Hampshire.

LACONIA.—The communion service in May was held in the evening instead of after the morning service as in the past, resulting in a largely increased attendance. Eight persons united with the church, six on confession.

KEENE.—*First*. During the past winter \$110 have been sent to Nebraska to purchase flour for the destitute, \$18 as an Easter offering to buy seed for the farmers. The church is preparing to send a barrel of clothing to a missionary's family. The Sunday school is in a flourishing condition, having a total membership of 514, including the home department of 130, with an average attendance of 285. The prayer meeting attendance averages a little more than 100.

MILTON.—The women have earned the past year \$350 for repairing and improving the interior of the building to secure a kitchen and vestry.

CHESTER.—As a result of special meetings lately held, seventeen persons, mostly young people, were received to the church at the last communion.

While a few churches in the State are seeking permanent pastors, there is not a field under the care of the H. M. S. open to a student for the summer.—In Lyme over \$1,100 were contributed April 28 for missions.

Connecticut.

ANSONIA.—*First*. A new parsonage costing \$5,000 is to be built on the site of the present one. More than half the amount is already subscribed. Rev. W. F. Markwick is pastor.

WEST AVON.—The church held special meetings during a part of April in which Evangelist S. W. Raymond assisted. A new awakening resulted and about thirty persons took a decided stand for Christ. Of these twenty-five were received into the church on confession at the May communion. Two whole families and men and women with gray heads, besides children not yet in their teens, became members. With these three joined by letter and three infants were baptized. Rev. G. F. Bailey is pastor.

SOUTH BRITAIN.—Last Monday was the twentieth anniversary of the raising of the church building and it was appropriately observed with a roll-call meeting. A considerable sum was secured towards the church debt.

THOMPSON.—The annual meeting showed a net gain during the year of eight members. The total list of members enrolled since the organization is 1,433.

HARTFORD.—*Fourth*. Dr. Graham Taylor of Chicago, formerly pastor of this church, has been conducting a series of special meetings during the past few days that have been unusually interesting. The reception given him last week was largely attended and enjoyable. Last Friday night the new church edifice was discussed, and the plans were thrown upon a screen with the aid of the stereopticon and fully explained by the pastor, Rev. H. H. Kelsey. When built the house will be one of the model institutional churches in the country.

NEW LONDON.—*Second*.—The forty-nine additions to membership May 5 represent the first fruits of the Chapman meetings, which have had a powerful influence on all the churches in the city and have brought many persons into the Christian life.

MIDDLE STATES.

New York.

ODGENSBURG.—The work in this important field is progressing well. Twelve persons have been received to membership since Rev. C. W. Wilson began his work last January. The Sunday evening services are being made interesting by a special list of subjects, among them American Citizenship, and services for young men, young women and parents.

BROOKLYN.—*East*. The pastor, Rev. Doremus Scudder, has resigned, after a pastorate of nearly two years and a half. During this time he has studied the field carefully and advises that this church join with the Puritan for the advantage of both. His previous decision to withdraw from the work of the church was later strengthened by a call to Woburn, Mass.

BUFFALO.—*First*. The church celebrated its fifteenth anniversary May 6 and the Wednesday following. It was organized with eighty-three members, holding services in a rented hall in the business part of the city. From the beginning it has had only two pastors, Rev. Drs. G. B. Stevens and F. S. Fitch, the present pastor. The church has always been active in missionary work, four other churches having been organized in the city largely through its instrumentality, and one mission Sunday school

of 400 members is now cared for principally by its members. Its benevolences have averaged \$14 per member each year. There are now in the five churches in the city 854 members, of which 455 are in this church, and in the Sunday schools over 1,450 members.

New Jersey.

NEWARK.—First reports itself as never in a better condition spiritually. Sixty-one persons have been received to membership within a year. It was never so thoroughly organized, and in consequence there is progress in every direction. Having closed its financial year prosperously, notwithstanding the times, it showed its gratitude by increasing the pastor's salary. It has also resolved to contribute to every one of the denominational benevolent societies. A new enterprise in it is a church paper entitled *Endeavor Gleams*.—*Belleville Avenue*. Despite the unusual burdens of the past year, this church raised about \$200 more for missions than the year before. There has been an encouraging increase in Sunday school attendance, and the Junior Endeavor Society organized last fall is growing well.

WOODBRIDGE.—A Men's Evening Service Association has been formed. Sixteen persons have joined the church within a year and the outlook spiritually and materially under the new pastor, Rev. T. C. Miller, is encouraging.

HAWORTH.—This new and small church, though unable as yet to support a pastor, has recently voted to raise \$500 a year for maintaining its services. Its prospects of growth are bright.

PLAINFIELD.—The beneficence of the church during a year past has amounted to two-thirds of its home expenditures. The C. E. Society is noted through the city for the earnestness of its meetings.

THE SOUTH.

North Carolina.

LITTLE'S MILLS.—This church was formerly of an African Methodist connection, but with its pastor, Rev. G. R. Morris, voted to become Congregational. At the invitation of the church a council convened March 17, and after listening to a full and satisfactory account of the reasons for the change and the present standard of belief and practice in the church it was unanimously voted to receive it to fellowship.

Florida.

TAMPA.—The free reading-room for the use of the young men is open nightly and is well patronized. The pastor, Rev. E. P. Herrick, hopes to add other institutional features.

Several of the workers leave the State for the summer. Rev. S. D. Paine of Sanford will take a six months' trip abroad. Rev. J. W. Harding of Ormond will return to Massachusetts as usual. Rev. E. R. Fuller of Mt. Dora will return to Aurora, O.

THE INTERIOR.

Ohio.

COLUMBUS.—First. Since Dr. Gladden's coming thirteen years ago the church has received to membership 765 persons and three churches have been organized, all of them doing excellent work.

Illinois.

MARSEILLES.—Rev. C. M. Sanders, assisted by several evangelists, held special meetings for three weeks. Sixty-eight persons signified their purpose to lead Christian lives.

CHICAGO.—*Union Park*. The Men's League held a banquet recently with seventy-five members and friends present. Addresses from representatives of other Sunday evening clubs were given. This club was recently organized and is studying methods. Undoubtedly it will do great good, increasing the size of the evening congregations and strengthening the work of the church.

Indiana.

E. MOUNT CARMEL.—Rev. Thomas Smith of Homer has opened up a new field just across the Wabash River. A Sunday school of thirty-five has been organized and regular preaching services are held.

MICHIGAN CITY.—First. Mrs. C. B. Haskell, a member of this church, although much of her time is now spent elsewhere, has added to her past gifts \$1,500, with which the building is to be refrescoed, repainted and some interior changes made in the interest of comfort and beauty as a preparation for the jubilee meetings of the State Association next year.

Wisconsin.

OSHKOSH.—First. At the late annual meeting the receipts for the year were reported as \$5,300 without the benevolences of the various societies. All bills are paid, and there is a balance in the treasury. Twenty-four new members were recently received, nine of whom are heads of families. Rev. E. H.

Smith entered upon the tenth year of his pastorate May 5.

THE WEST.

Iowa.

CRESCE.—This church, Rev. J. H. Boggess, has decided to build a new house of worship to cost about \$10,000. The church work is seriously hindered by lack of room.

DECORAH.—The old building is being removed to make room for a new meeting house to cost about \$10,000, the greater part of which is provided. Farewell services were held in the old building May 12 and conducted by Rev. Ephraim Adams, D. D., who was pastor when the house was built.

BELLE PLAINE.—The membership now numbers 219 persons, of whom 165 were received during the past year, eighty-three on confession. The prayer meeting has outgrown the lecture-room. Rev. Robert Stapleton is pastor.

MARSHALLTOWN.—There have been sixty-three additions during the past year, forty-four on confession. The benevolences during the year amounted to about \$700, and a debt of \$1,300 has been liquidated.

Notwithstanding hindrances the church in McGregor during the past year increased its benevolent contributions. Rev. C. A. Marshall is pastor. Funds are being raised to enlarge the church building in Fayette, Rev. J. E. Snowden, pastor.

Minnesota.

FERGUS FALLS.—Since the coming of Rev. W. C. Waller marked progress has been made, and a good increase in membership has resulted. The congregation is made up to some extent of persons of foreign parentage, and a good work is instituted among them.

MINNEAPOLIS.—*Pilgrim*. Rev. C. B. Moody has just closed his third year, during which period he has received on confession 140 and a total of 210. The Sunday school has been nearly doubled and all the different departments of the church are thoroughly organized. This church is favorably located for institutional work. Already the Pilgrim Club for men is doing important service in attracting strangers. It gives free literary entertainments on weekday evenings, once a month. The pastor has proved himself the right man to lead them in the movement, and as means can be secured the church will broaden its influence in the densely populated section on the North Side. The Sunday evening services are strictly evangelistic. In addition to the home work the church also cares for two large missions about a mile away.—A large Swedish mission church not affiliated with any organization has made overtures to the Congregationalists for closer fellowship and also asking aid in the erection of a building. The corner stone of its new house was laid May 12, Rev. G. H. Wells, D. D., and Rev. S. V. S. Fisher assisting in the services. The building with lots is to cost about \$30,000 and a committee of prominent men has recommended the enterprise to the kindly aid of the denomination. Prof. J. G. Princell is pastor.—*Vine* has accepted the resignation of Rev. S. V. S. Fisher according to the advice of the council. He will commence his duties as superintendent of Scandinavian work June 1, after recovering from a temporary illness.

STAPLES.—All branches of church work are improving since the coming of Mr. D. W. Cram. The church building has been renovated and the people are preparing to efface the debt.

VERNDALE.—This church, without a pastor for two years, has now secured one and is repairing the parsonage. An excellent opportunity for work is before this people.

SOUTH BEND.—This church has been revived with good congregations and much interest under Mr. W. A. Whitecomb of Chicago Seminary, who finds a large number of people destitute of services and anxious to support the church. He is working also at W. Mankato, where it is hoped a building will be erected.

WATERVILLE.—This church in connection with Morris town has prospered greatly under Rev. W. A. Warren, and both churches have voted to ask no further aid of the H. M. S. A. C. E. gathering from the neighboring churches was of much benefit to this people.

BRAINERD.—Second. Evangelist A. A. Davis is holding meetings with a large attendance and considerable interest. The church has been frequently without a pastor, but, with the coming of a resident pastor and improvement of business, it hopes to grow.

SPRING VALLEY.—A new organ has been ordered which will be soon placed in the meeting house. Sunday evening congregations have largely in-

creased, more than filling the house. The church is thoroughly organized and wide awake.

HAMILTON.—This country church, once self-supporting, is confronted with difficult problems on account of the growth of railroad towns near and the changing population. At present it is supplied by a local preacher of another denomination.

South Dakota.

CARTHAGE.—The work on this field is encouraging. Six persons have already been received into the church during this quarter. Rev. G. W. Crater and wife have charge of two out-stations where the interest is encouraging. The Sunday school and C. E. Society of the home church are steadily increasing in attendance and effectual work.

Kansas.

CAPIOMA.—This rural church has lost seriously by removals so that its present membership is only thirty. It has an open field, however, in an excellent farming region, and goes on well with its work, expecting soon to arrange for the half service of a pastor.

COMET.—The church is obliged to suspend its services temporarily in order to repair its building. Nearly \$100 was subscribed, and resumption of service is expected early in July.

PACIFIC COAST.

California.

LOS ANGELES.—A thriving Sunday school has been organized in the new southeastern part of the city, looking towards the formation of a church.—*Bethlehem* utilizes one of its rooms as a day nursery.—*Plymouth*. The pastor, Rev. C. S. Valle, is chairman of the central committee of the city Sunday School Union, which has charge of the house to house visitation in behalf of religious work. All the churches are heartily co-operating.

SANTA BARBARA.—Rev. F. F. Pearse, the pastor, has resigned after a year of successful work. The Chinese mission, at its recent anniversary, reported seventy members, seven conversions and took an offering of \$100.

SOUTH RIVERSIDE.—Under the leadership of Major Scott and his wife this whole community has been awakened by a temperance revival. Gospel services were continued, and over 100 persons were converted and about thirty united with our church.

Washington.

HILLIARD AND ST. JOHN.—The meeting house was dedicated May 12. Rev. Jonathan Edwards preached the sermon.

SPokane.—*Westminster*. The anniversary of the Young Men's Club took place May 12. The club has done excellent work and has been instrumental in greatly increasing the congregations.

WEEKLY REGISTER.

Calls.

ALLEN, E. B., Olivet, Mich., to Pilgrim Ch., Lansing.

ALLEN, Geo., Troy, N. Y., to First Ch., Great Barrington, Mass.

BINKHORST, Arie, Olivet Coll., to Hart, Mich. Accepts.

CHILD, Bernard V., to Belding, Mich. Accepts.

COATE, Robert M., Chicago Sem., to Ortonville, Minn. for six months. Accepts.

DASCOMB, Harry N., Chicago Sem., to Centerville, S. Davis, S. C., Park Ridge, Ill., to Wayne. Accepts.

DAY, E. E., Minnesota Univ., to Lyle, Minn. Accepts for one year.

ESTABROOK, Frank J., Almont, Mich., to Charlevoix Accepts.

FIFIELD, Jas. W., Covenant Ch., Chicago, Ill., to Warren, Ohio. Ch. Accepts.

FISHER, Chan. W., Bangor Sem., to Rockport, Me. Accepts.

FRANCIS, C. W., late of Atlanta Univ., to Brookfield Center, Ct. Accepts, and has begun work.

GATES, A. J., to W. Guthrie, Okl. Accepts.

HADDEN, Robert A., to remain another year in W. Putman, Ill.

HARDIN, John N., Holliston, Mass., to Quincy.

HAWLEY, Calvin F., Solon, Mich., to Gordon. Accepts.

INGHAM, J. B., Clear Lake, Wis., to Drummond, Pratt and Cable. Accepts.

JONES, Jas. W., Topsham, Me., to Durham. Accepts.

JONES, Jno. L., Oberlin Sem., to Prentiss, Wis. Accepts.

MCGALLISTER, Alex., Mapleton, Minn., to Verndale. Accepts.

MCGEEHON, Soden E., Bangor, Sem., withdraws acceptance of call to Cherryfield, Me., and accepts call to Richmond.

MCADDEN, Robert A., Andover Sem., to West Ch., Andover, Mass.

MANN, Wm. G., Pueblo, Col., to Second Ch., Westbrook, Conn.

MATHER, J. Bruce, to permanent pastorate in Harlan, Ill. Accepts.

MILLS, Geo. S., Andover Sem., to North Ch., Belfast, Me. Accepts.

MOXOM, Philip S., South Ch., Springfield, Mass., to the West Presbyterian Ch., New York City, N. Y.

NOON, Sam. A., Hartford Sem., accepts call to Taftville, Conn.

PARKER, Chas. O., Hill, N. H., to Acworth. Accepts.

PARKER, Julius, Prentiss, Wis., to Cumberland. Accepts.

PEASE, Frank W., Albion, Neb., to Ravenna.

RANSOM, G. R., Colchester, Ct., to Southern Pines, N. C.

STOUGHTON, L. H., Chicago Sem., to Albion, Neb. Accepts.

TURK, Morris H., Boston, Mass., to Hooksett, N. H. Accepts, and began May 15.

UPTON, R. F., Fertile, Minn., to Audubon and Lake Park.

WEEDEN, Chas. F., Colchester, Ct., accepts call to Norwood, Mass.
WISE, Wm. C., Ahtamun, Wn., to supply in Coulee City. Accepts.
WOOD, Edwin A., Centerville, S.D., to Ipswich and Rosette Park. Accepts.

Ordinations and Installations.

BINKHORST, Arle, of Kalamazoo, Mich. Sermon, Dr. W. G. Sperry.
BROOKERON, Howard, of Bay Mills, Mich., April 30. Sermon, Rev. Jos. Mart. other parts, Rev. Messrs. Fred Hognall, John McGrath, A. H. Shattoe.
HULBERT, P. S., of Oak Park, Ill., May 16. Sermon, Dr. H. M. Scott; charge, Dr. E. P. Goodwin.
JACKSON, F. D., of, & St. Petersburg, Fla. Sermon, Dr. E. P. Hooker; other parts, Rev. Messrs. S. F. Gale, R. J. Morgan, E. P. Herrick.
LEONARD, A. E., of, & Forrest, Ill., May 7.
POPE, Edward, of, & New Haven, Ct., May 5. Sermon, Dr. T. T. Munger.
VAUGHAN, Stephen, a home missionary, Grand Rapids, Mich. Parts, Rev. Messrs. Thomas Parker, R. M. Higgins, J. T. Husted.

Resignations.

BROWN, J. Fletcher, Third Ch., Los Angeles, Cal.
HARLOW, Reuben W., Park Rapids, Minn.
HARP, Cyrus D., Rehoboth, Mass.
MORRISON, Caldwell, Conway, Mass.
OLMSTEAD, Chas., Pilgrim Ch., Cambridgeport, Mass.
PARKER, Lawrence J. W., Guthrie, Okl.
PEARSE, Franklin F., Santa Barbara, Cal.
PRUITT, Thos. M., W. Duluth, Minn.
SCUDDELL, Foremost, East Ch., Brooklyn, N. Y., to take effect May 31.
SHULTZ, Jacob R., Peru, Ill.
TITCOMB, Arthur, Gilbertville, Mass.
VAUGHAN, J. Jones, Roxbury, Ct.
WILSON, Henry, Canton, S. D.

Dismissals.

BARTLETT, Edward O., Academy Ave. Ch., Providence, R. I., May 15.
HUGHES, Jno. A., Courtland St. Ch., Everett, Mass., April 29.

Churches Organized.

LITTLE'S MILLS, N. C., rec. March 17.
S. PRAIRIE, Ill., Feb. 14. Nine members.
WIBOUX, Mont., May 14. Six members.

Miscellaneous.

CONVERSE, Wm. A. C., Piermont, N. H., after two years of enforced rest from a stroke of paralysis, has resumed his labors again.
COUCH, Chas., after supplying in Sandisfield, Mass., for three years, has decided to enter a seminary in the fall.
CURTIS, Walter W., W. Stockbridge, Mass., starts on a bicycle trip through Europe June 8.
CULLER, R., Temple, First Ch., Essex, Mass., has received from his parishioners a purse of \$90 as a parting token of esteem at the close of a pastorate of nearly twelve years.
FRENCH, Henry H., and wife, First Ch., Malden, Mass., were given a pleasant reception last week by their church.
HARRIS, Jno. L., Everett Mass., after several months of illness and intense suffering is about again, but not fully recovered.
HOOD, E. Lyman, now in Mountain View, Cal., is much improved in health by the climate, after a long illness.
HOUGHTON, Ross C., the new pastor of the First Ch., Chelsea, Mass., was, with his wife, given a reception by a large number of his parishioners last week Wednesday evening.
JACKSON, L. L., Union Seminary, will spend the summer in Foster, Mich., where the church has been pastored six months.
KETTLE, J. B., Greenfield Hill, Ct., newly settled here, has gone West on a brief trip, from which he will return with his bride.
KLOCK, Edwin J., Niagara Falls, N. Y., will take a two months' trip abroad this summer.
MOORE, Daniel M., and family, Colebrook, Ct., were given a reception by their pastor and his wife at the parsonage, previous to their departure from the church.
MORTON, J. B., who has supplied the church in Orlando, Fla., for a year, intends to take charge of a Presbyterian church.

OTHER CHRISTIAN WORK.

The missionary work of the American S. S. Union has been attended with most gratifying results the past year. Despite the hard times 140 men have been kept in the field, 1,763 new schools have been formed and 513 reorganized. These missionaries also made 107,230 visits, distributed thousands of Bibles and Testaments, and in 180 cases the organization of churches followed. The distribution of clothing, too, was an essential part of their service in the famine-stricken regions of Nebraska and elsewhere.

An outline of the seventy years' progress made by the American Tract Society was presented at Central Church, Boston, last Sunday evening, Dr. S. H. Virgin of New York making the principal address. Over \$20,000,000 has been expended in disseminating its literature, which is now published in 153 languages or dialects. In our own land 209 colporteurs are employed, but no figures can measure the influence of their visits, especially in the more sparsely settled parts of the country. The society shows no signs of weakness or failure as it rounds out its life of three score and ten years, and its record of good invites new interest and support from the rising generation.

Following the International Y. M. C. A. Convention in Springfield, reported on page 775 of our last week's issue, was a gathering in Hartford the following week of the general secretaries and other paid officers of the associations. They met in the fine new building which faces the capitol park and in private session discussed at length the problems, perils and vast opportunities which now confront young men. Emphasis was laid repeatedly upon the need of closest union between the church and the associations, and upon the advantage of classes formed to study not only the Bible but literature, social, economic and civic questions. Prof. Graham Taylor spoke earnestly on the importance of reaching the lower classes, while Professor White of the Bible

Institute in Chicago and Mr. Sayford dwelt upon the spiritual equipment necessary for Christian service. It was pleasant to see at many of the sessions, though able to be there only with the use of crutches, ex-Governor Jewell, who takes a deep interest in the work of the association and for whom the hall in the new building is named.

PRESBYTERIANS AT PITTSBURG.

When the General Assembly of the Presbyterian Church met in the Third Church of Pittsburg in 1869, it was after the thirty-two years of strife between the old and new schools had been healed, and it was a gathering marked for its brotherly love and expressions of loyalty to God and the Presbyterian Church. So again this year after the battle fought so vigorously, for several years, over the question of the revision of the confession of faith was over and the heresy trials have, for the present at least, been settled, the assembly comes to this historic church.

It had been announced that this would be a meeting composed of men of little experience in the government of the church. Yet when the moderator called the assembly to order the number of men who had passed the meridian of life was marked, and many a man noted for valiant service in the past assembly was visible. Among those were the venerable Dr. Joseph I. Smith of Baltimore, Dr. H. H. Jessup of Beirut, Syria, Dr. William C. Young of Danville, Ky., Dr. Willis G. Craig of Chicago, Dr. G. W. F. Birch of New York City, Dr. W. E. Moore of Columbus, O., and among the elders such men as ex-Gov. James A. Beaver, Bellefonte, Pa., Mr. Charles McDougall of Cincinnati, Col. W. A. Herron of Pittsburg, who was the marshal of the new school assembly at the time of the reunion.

The sermon of the retiring moderator, Dr. S. A. Mutchmore, was intensely practical, dealing first with the servants of the church, advocating the same high standard of education for the ministry of the church. He urged more care in the examination of the men who are ordained, but advocated the licensing of many of the elders of the church. He emphasized the fact that the Presbyterian Church was a church of the family and for the family. He reviewed the various agencies of the church that were each year growing more efficient.

For several years the question of conservatives and liberals figured in the selection of the moderator. This year in every nominating speech the fact that the candidates were strong orthodox, conservative men was emphasized, and it was more a question of location than of anything else. Only three names were presented, that of Rev. Robert Russell Booth, D. D., of New York city, Gen. R. N. Adams, D. D., of Minneapolis, and Dr. William N. Page, D. D., of Leavenworth, Kan. On the first ballot Dr. Booth was elected. Gen. James A. Beaver won the house with his speech nominating Dr. Booth, when he repeated several questions from the Shorter Catechism. General Beaver was afterwards selected vice-moderator.

The question of seminary control by the assembly will probably create more discussion and feeling than any other question before the body, but the entire subject will be discussed in a manner that will go deeply in the matter, investigating the charters of the various seminaries. The legal questions involved the absolute security of the church and the best interests of the seminaries. Fortunately it may be possible to keep all personal questions and feelings out of the discussions. Both sides claim to be supremely loyal to the Presbyterian Church and to be willing to legislate for the best interests of the cause that is loved by all. There is a growing feeling in some sections that the boards of home and foreign missions are exceeding their authority in some of their actions, more especially in the investment of large sums of money in a building in New York. A committee will make a report on this matter, and no doubt the utterances of the assembly will fix more

clearly the exact power of each of its agencies than heretofore. The most enthusiastic meeting of the assembly will be the one Thursday evening, May 23, which will celebrate the twenty-fifth anniversary of the reunion of the church.

G. A. J.

GLEANINGS FROM OUR MAIL BAG.

MAKING DISCOVERIES.

It was my privilege to address the students at Colby University on Fast Day, and afterwards a cordial invitation was received from the accomplished astronomer, Professor Rogers, to visit his new scientific building in company with the president. As we were examining a delicately constructed instrument Professor Rogers turned to President Whitman and remarked, "By the way, Doctor, I've made a discovery." "What can it be?" queried the President, undoubtedly thinking that some new device had been suggested to the fruitful mind of the Professor for the perfection of some of his apparatus. "Why," he replied, "I have found a real genius in one of the classes," and then proceeded to relate with interest the rare gift which he had discovered in one of the students. When he had finished the story, he added, "I think I have made another discovery," and then stated what he had found in another young man who had recently come under his tuition.

The earnest manner in which he discussed the possibilities wrapt up in the future of these young men made a deep impression upon one, at least, of his listeners. The question arises, Why should not pastors of churches be equally interested in making discoveries among the young men and women who come under their instruction in spiritual things? In what other way will it be possible to find those who are endowed with the natural qualities, as well as fitted by grace, to go forth as missionaries of the cross, to man the pulpits at home and help redeem our land from sin in high places as well as in the slums of our great cities.

The crying need of the hour is for workers in every department of Christian effort. But where are they to come from if not from the homes, Sunday school classes and congregations of today? What better work can we possibly do for Christ and his church than to be continually on the search for those whose endowments eminently fit them for places of trust and responsibility? Blessed, indeed, will be that pastor or Sunday school teacher who, as the result of his watching, praying and searching, discovers worthy and efficient instruments for the Master's use. G. M. H.

LET THE CHILDREN HAVE A SERMON.

I never go to church that the thought does not come to me, why do the ministers preach wholly to the grown people? Why do they not give at least a five-minutes' talk to the little folks? It would not take more than a half-hour of the pastor's time each week to prepare a sermonette for his little ones. I know from experience and observation that the children would be glad to be treated as part of the congregation. A young minister of my acquaintance began his work by preaching a "little sermon"—so the children called it—when he first went to the church. His first Sunday saw only two or three children in the congregation, but they told the news, and before very long there were so many children present that he said, "Nearly half of my congregation are little ones." One of the mothers in the church told me that she could not keep her children home, as they insisted on going to church to hear their "little sermon."

I am quite convinced that if the pastors go about the matter in the right way they will find their little friends coming regularly for the part of the service meant for them particularly, and, more than that, gradually learning to like to go to church. But don't force them to go. First entice them, then keep

them. Let them learn the way of God in childhood from their pastor, and his words will cling to them when they are old. The truth can be taught in a simple, pleasing manner in the way of stories, from which useful lessons can be drawn. It is my belief that after a start in this direction the pastors will find results so satisfactory that they will need no further stimulus.

G. W. G.

This is an excellent point which our brother makes, but we think he would find, if he traveled about among the churches, a considerable number of ministers who preach frequently to children.

MORALITY VERSUS RELIGION.

I was particularly interested in the article entitled *Can a Merely Moral Life Satisfy God?* in *The Congregationalist*, because I was reading at that time Matthew Arnold's essay on Marcus Aurelius. May I add to the very good answer given to the question just a word suggested by Arnold?

His essay is not merely a study of the man's life, character and writings, but is also a comparison between Christian morality and "the best morality of the ancients." The *Meditations* of Marcus Aurelius is taken as the representative of the best morality of the ancients, and the *Imitation* of Thomas à Kempis as the representative of the best Christian morality.

The chief power of Christ's religion lies in the fact that it is suggestive. It incites one to ever fresh endeavor. It leads one not only to admire it for its form, as one would a well-proportioned statue, but to love it; and that in it which calls forth our love is its life. So long as we live we can feel a real love only for that which is alive, that which has in it a vitality powerful enough to awaken some dormant force within our own souls. Morality is to religion as a statue is to a friend.

Arnold says that "religious emotion has the power to light up morality." This, it seems to me, is the whole essay in a nutshell. "The Lord shall be unto thee an everlasting light." Marcus Aurelius never saw this light nor felt its warmth, nor can any one see it or feel it by studying his writings or by following his precepts. His was noble character and a truly great life. But he was a splendid mansion, beautifully furnished, standing in the twilight of the age in which he lived. A light within would have made it a glorious sight, but the lamps in that mansion were never lighted.

PLANTING THE GOSPEL IN CHICAGO.

It seems eminently fitting that in this home missionary number of *The Congregationalist* the following account of the first sermon in Chicago should find a place. We take the extract from Andreas's history of that city, as quoted in the life of Eliza Chappell Porter. It is her husband, the highly esteemed Rev. Jeremiah Porter, who is the leading figure in the interesting episode:

The Home Missionary Society had requested Mr. Porter to explore the shores of Lake Michigan and see if there were any settlements where the gospel might be preached. Mr. Porter, therefore, in company with the troops under command of Major John Fowle, arrived off Fort Dearborn May 12, 1833, but on account of the roughness of the lake did not land until the next day. Major Fowle had come to relieve Capt. Seth Johnson, and the little body of Christians in the fort were much cast down over the departure of the captain, who was a devout Christian and a warm-hearted man. They knew what they were to lose, but did not know what they were to gain; hence it was natural that they should feel impatience and anxiety to know the religious character of those on board the schooner.

On Monday, the waters being sufficiently smooth, the troops and others on the vessel landed. The surprise of those in the village of Chicago was very great and agreeable to find that the schooner brought not only a minister, but the nucleus of a church or

organization, and a very warm welcome was extended to the strangers. John Wright, an old acquaintance of Mr. Porter's in Williamstown and one of the praying men of the village, taking his hand, said: "Well, I do rejoice! Yesterday was the darkest day I ever saw. Captain Johnson, who had aided in our meetings, was to leave us, and I was almost alone. I have been talking about and writing for a minister for months in vain, and yesterday, as we prayed with the Christian about to leave us, I was ready to despair, as I feared the troops coming in would all be utterly careless about religion. The fact that you and a little church were at the hour of our meeting riding at anchor within gunshot of the fort is like the bursting out of the sun from behind the darkest clouds!" Temporary arrangements were made for preaching in the fort—the carpenters' shop being emptied, cleaned and seated—and the next Sunday Mr. Porter preached his first sermon in Chicago. On June 1 arrangements were made for public worship outside the fort, as many citizens objected to going there. In the course of the year the first church edifice was built, and it was dedicated in January, 1834.

of intelligent and benevolent design." Professor Huxley had acknowledged the insufficiency of the "cosmic process" to solve the social problem, the substitution for it of another, which may be called the "ethical process," being required. Mr. Kidd had rebuked the scientific party for ignoring or belittling religion, which is, as stated by Goethe, whom he approvingly cites, "the deepest, nay, the one theme of the world's history, to which all others are subordinate." Lord Salisbury had, as representative of the Royal Society, "conveyed the voice of English science" in the affirmation that the chief danger in the scientific speculation of the time is "the acceptance of mere conjecture in the name and place of knowledge, in preference to making frankly the admission that no certain knowledge can be attained." And now Mr. Balfour, the "coming man" of the Conservative party in English politics, utters a sweeping protest not only against the illegitimacy of the formulated conclusions, but against the arrogance of assumption of exclusively valid methods of mental procedure on the part of physical scientists and philosophic speculators.—*The Watchman*.

THE REACTION TOWARD THEISM.

There is a prodigious stir in the camp of scientific dogmatism. Professor Prestwich had exploded a bomb by the characterization of "uniformitarianism," the chief postulate of evolutionism, as a "scientific fetish." Weismann had affirmed that "design is the only alternative to natural selection." Lord Kelvin had accepted the alternative and asserted the disclosure in the universe of "overpoweringly strong proofs

Our earth stands today injured indeed, wounded in the house of its friends, but its bitterest days are back of it, its hottest tears fell long ago. It is moving onward toward more and better friendships, toward a wider distribution of property and culture. It has in it great possibilities. It is full of the undeveloped evidences of a God.—*David Swing*.

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THE BUSINESS OUTLOOK.

When the stock markets have shown signs of lagging, there has of late been some new, strong development to renew and revive the buying power. Thus, the recent sale of a block of 45,000 shares of New York Central stock in London came as a surprise to the speculators and converted a reactionary and declining tendency into a buoyant and rising movement. The tone of the speculative markets is still very strong and prices respond quickly to any good news. It is evident that, as far as stock markets register and indicate the trend of things, business is working rapidly toward improved conditions.

The sale of these big blocks of stocks and bonds abroad is a great help to our own money markets and to our big corporations. For two years or more many of these great railroad properties have been neglected, in a way, because of inability to negotiate bond sales. Other companies have had to resort to temporary loans, which for the strongest is a dangerous and undesirable expedient. Now the market is big enough to take large blocks of bonds and shares, with the railroads ready to avail themselves of the market. And we find the New York Central, Chicago & Northwestern, and Chicago, Burlington & Quincy selling securities, either to take up temporary loans or for future necessities. It means a great deal in many directions. Works of construction and repair, like additions to rolling stock and renewals of rails can now be undertaken again, with consequent better business for car builders and railmakers. Probably no single industry begins to compare with the railroads as a consumer of manufactures of iron and wood. If that industry is again restored to a prosperous basis, it will stimulate the iron workers as could hardly anything else.

The better railroad earnings, increasing bank clearings, advancing wages, higher prices all along the line for commodities, all testify to the better conditions of trade, larger employment of labor and better profit for employers.

HOME MISSIONARY SOCIETY AT SARATOGA.

PROGRAM FOR SIXTY-NINTH ANNIVERSARY.

Tuesday evening, June 4, 7.30, Opening address by the president of the Society, Major-General O. Howard; and sermon by Rev. R. G. Hutchins, D. D., recently of Honolulu.

Wednesday, June 5, 9 A. M., Devotional meeting.

9.30 A. M., Our Auxiliaries. Addresses by Rev. C. H. Merrill of Vermont, Rev. James Tompkins, D. D., of Illinois, Rev. H. W. Carter of Wisconsin, Rev. A. L. Love of St. Louis, Mo.

10.30 A. M., Thirtieth annual meeting of the Woman's Department. Mrs. Alice S. Caswell, secretary, presiding. Addresses by Miss Anna Hodder, A Modern Miracle; Mrs. Joseph Cook of Boston, A Woman's Club of National Interest; Miss M. Dean Moffatt, First Impressions of Oklahoma; Mrs. Alice S. Barnes of Montana, Among the Montana Miners.

2 P. M., The annual meeting of the society for the election of officers, hearing of reports and other business.

3.30 P. M., Our co-operating societies: Congregational Church Building Society—addresses by Rev. H. D. Willard, Scott, D. D., of Boston; Rev. C. H. Shelton, Eastern field secretary; Rev. W. L. Phillips, D. D., New Haven, Ct.; Rev. C. H. Beale, D. D., of Boston, Mass.

Thursday, June 6, 9 A. M., Devotional service.

9.30 A. M., Paper by Secretary Washington Choate, Open Doors. Addressed by Rev. Wallace Nutting, D. D., Providence, R. I.; Rev. Clarence T. Brown, Salt Lake City, Utah; Rev. C. L. Scofield, Dallas, Tex.; Rev. A. B. Cratty, Cleveland, O.

11 A. M., Addresses by Rev. W. G. Puddefoot, Eastern field secretary.

2 P. M., Addresses by representatives from the field: Rev. S. F. Gale, Florida; Rev. J. H. Morley, Minnesota; Rev. M. E. Eversz, D. D., German Department; Rev. S. C. McDaniel, Georgia; Rev. C. F. Clapp, Oregon; Rev. W. S. Bell, Montana; Rev. H. C. Simmons, North Dakota.

3.30 P. M., Paper by Secretary Joseph B. Clark, The Money Problem. Addresses by William H. Alexander, Esq., of Nebraska; Rev. Lyman Abbott, D. D., of Brooklyn, N. Y.; Rev. R. Meredith, D. D., Brooklyn, N. Y.

The usual concessions on the part of the railroads are again made of a one-third return fare to those paying full fare going—certificates required. For information concerning hotel accommodations see *Home Missionary Magazine* of May 15. Information for the open application to the officers of the society, New York.

Rev. William O. Wark and Mr. S. A. Rickard, local committee of arrangements, will cheerfully answer inquiries and assist in securing places. Address them at Saratoga Springs, N. Y. Round-trip tickets will be furnished at the following rates: from Boston, \$6.75; Ayer, \$6.60; Fitchburg, \$5.50; Worcester, \$4.90; Gardner, \$4.80; Greenfield, \$4.70; Springfield, \$4.60; New Bedford, \$2.25; Salem, Framingham, \$5.50; Palmer, \$4.45; Springfield, \$4.15; Westfield, \$4.00; Pittsfield, \$3.75; Chatham, \$3.25. These tickets, for sale at 9 Congregational House, will be good going from May 25 to June 5 inclusive, and good to return until June 30.

Fitchburg trains leave Boston, June 3 and 4, at 9 A. M., arrive at Saratoga 3.30 P. M., and also from May 25 to June 5 inclusive, leave Boston at 11.30 A. M., arriving at Saratoga 7.30 P. M.

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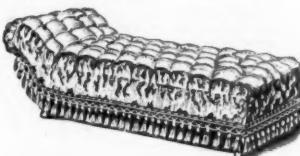
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EVOLUTION AND ETHICS.

The relation of these two important interests was considered last Monday in the Boston Ministers' Meeting, Prof. George Harris of Andover reading a thoughtful and illuminating paper on the subject, to be followed by another next Monday. He contrasted the status of the theory of evolution thirty years ago, when it was held by only a few biologists, with its present popularity, adopted as it is by all scientific authorities, accepted by the vast majority of educated men and recognized even in the pulpit. The laws of the evolution of animal and vegetable life, characterized as natural selection, struggle for existence and the survival of the fittest, to which reproduction and co-operation should be added, furnish a key to the origin and progress of man. The theory of evolution is by no means new. Even the record in Genesis specified six ascending stages of creation. But it is new and distinctive as a theory of the derivation of one species from another, of the progress of man from the lower orders in his habits, arts, morality and religion in accordance with the development of all life below and around him.

Parallel with this interest in evolution, there has been a revival of the study of ethics, evidenced by a multiplication of treatises on the history and principles of morality, which has resulted in the modification of many conflicting theories and the recognition of the ethical element in all movements of human progress, industrial, economic and political.

The adjustment of these two interests cannot be satisfactorily studied until each by itself is understood, but independent study and investigation concerning them has now brought the two within speaking distance of each other; and, amid the mass of literature concerning their relations, four theories may be specified, which are regarded by different people as antagonistic, as independent, as identical or as harmonious. The speaker approached the subject from the point of view of a student of ethics and a believer in evolution. At first thought it may seem that the processes of evolution, such as the struggle for existence and the survival of the fittest, are in direct opposition to the recognized principles of ethics, viz., sympathy and self-sacrifice. But when it is remembered that self-care is as essential a principle of morality as sympathy this reconciles the apparent antagonism. The co-operative action of all the powers of man disposes of the idea that the two interests work independently, and their obvious differences of the theory that they are identical. Professor Harris ably defended the idea of the harmonious working of the two interests, which he will still further elaborate in the second paper. With a suggestion of the glorious developments awaiting us in future centuries, the speaker closed, having been honored with a large and attentive audience and enthusiastic applause.

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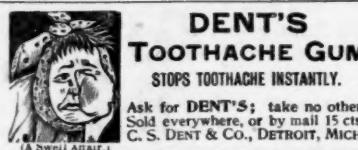
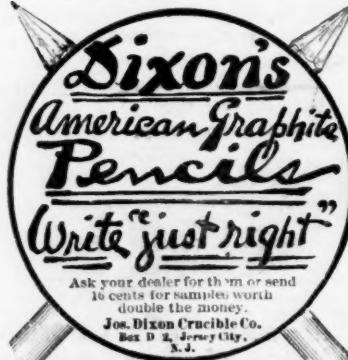
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WOMAN'S BOARD PRAYER MEETING.

CONGREGATIONAL HOUSE, BOSTON, MAY 17.

Mrs. Lemuel Gulliver, vice-president of the board, presided, and drew the Scripture lesson from 1 Kings 18. The worship of our Baal, whatever it is, must be broken up before the full blessing comes.

The work in Spain received special attention. In 1871 Mrs. Gulick went with her husband to Spain, and the girls' school at San Sebastian now testifies to her faithful, efficient work. Last June a government institute conferred the degree of A. B. upon four girls educated in this school, and the members of the present Senior Class are preparing to pass the same ordeal of examinations for the degree. Of twenty-four graduates twenty-two are now teachers or wives of pastors. Public sentiment has so changed within few years that many now say, "We wish we could send our children to such a school." A priest, speaking of the day school, recently said, "It is the best school in the city, but you must on no account let your children go." Extracts were read from letters from several of the teachers. Mrs. Gulick is at present at Biarritz, trying to recruit. Miss Barbour, who went out in 1887, is in this country for a year of rest, a part of which she has spent at Mt. Holyoke College. Miss Webb, Miss Page and Miss Bushee, appointed in 1892, are with Mr. Gulick holding the fort at San Sebastian.

Mrs. Thompson alluded to the meetings of the Board of the Interior and the recent statement that the prayers of the women just now have special reference to the workers at home. She spoke also of the Gazaland mission and quoted Mr. Bates, who, after recounting the perils of their difficult journey thither and trying experiences in living there, said all this was nothing compared with the depletion of the treasury.

Mrs. Kellogg gave an account of an old record which she had discovered of a woman's missionary society formed in Oakham, Mass., in 1816. Three years later they formed a prayer society also, with the following constitution:

We, the subscribers, sensible of the deadness and dullness of our own hearts, and seeing the declension of religion around us, while multitudes are perishing in stupidity under the clear light of the gospel, do resolve to use the means appointed by God to awaken ourselves and others to religious duties, and meet together for the glory of God with a desire that Immanuel's kingdom may be advanced.

Among the descendants of these women are found the dean of Yale College, a professor at Harvard, Rev. Dr. Gould of Worcester, Rev. Dr. Fairbank of India, Mrs. Fairbank and Mrs. Mellen of the Zulu mission.

Miss Child read an interesting letter from Miss Grace Knapp of Bitlis, giving an account of her father's funeral and the honor shown him by Gregorians as well as Protestants. In the midst of perils and trials which can hardly be told the work in the school and the city has gone on and been blessed.

Mrs. Schneider read briefly from a letter just received from Mrs. Fuller of Aintab; also a letter from Miss Nugent, who is supported by the Park Street auxiliary, and who writes of the 100 boarders and eighty day pupils in the Ahmednagar school, and of the seven cottages in charge of seven matrons where the girls mostly sleep upon the floor. Miss Gilman, president of the Eastern Connecticut Branch, brought cheering tidings from that branch. She also spoke of the recent meeting of New Haven Branch, which she had attended. Mrs. J. K. Browne spoke of a recent letter from Mrs. Barnum of Harpoot, giving an account of interesting prayer meetings among the women.

CHRISTIAN ENDEAVOR NOTES.

Statistics lately collected about South Carolina Endeavorers show that ninety-seven per cent. of them regularly attend the Sunday services, more than fifty per cent. are to be found at the midweek

prayer meeting and nearly twenty per cent. teach in the Sunday school.

North Carolina held its first State convention, April 26-28, at Winston-Salem, and greetings were exchanged with the South Carolina convention, which was in session at the same time. More than one hundred delegates came from outside the city, and the churches in which the meetings were held were all crowded. The denominational rallies and the committee conferences were especially helpful. A State organization was formed and officers chosen with great heartiness.

Total abstinence, Sunday school work and missions were topics that largely occupied the attention of the convention of the Northwest Territories. There was much discussion as to the extent to which a new country, itself a home mission field, should enter into the work of foreign missions. It was decided to have the next convention and the next annual meeting of the Sunday School Association come on consecutive days, that the two causes might be brought into closer connection.

At the Junior rally of the convention, which will be in charge of Mrs. Clark, there will be a great choir of children, and an elaborate exercise has been prepared in which a large number of the Juniors will appear dressed in costumes to represent the different countries in which Christian Endeavor has found place, while appeals for help will be uttered by others representing the six countries that the society has not yet reached. This rally is expected to furnish one of the most attractive sights seen at the convention.



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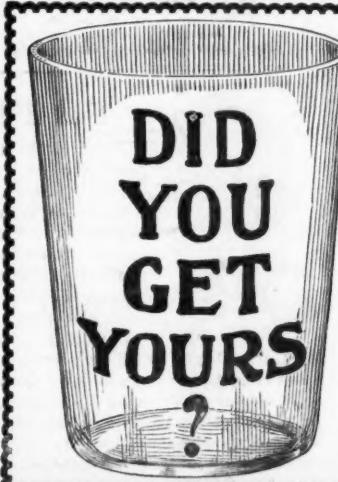
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DURKEE'S SPICES

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EXCEL IN PURITY, STRENGTH & FLAVOR.

Marriages.

The charge for marriage notices is twenty-five cents.

KIMBALL-CHASE—In Waterbury, Ct., May 15, by Dr. J. G. Davenport, Arthur Reed Kimball and Mary Eliza Chase.

LANE-SAMPSON—In Bedford, May 15, by Rev. James L. Hill, D. D., William Homer Lane of New York city and Bebbie S. Sampson of Bedford.

Deaths.

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

CROSS—In Richville, N. Y., suddenly, May 10, Rev. Gorham Cross, aged 87 yrs. He was widely known and greatly beloved throughout northern New York, and is the person referred to in President Finney's autobiography as being present at the remarkable service in the "Sodom" schoolhouse in 1824.

DAVIS—In Detroit, Mich., May 15, of appendicitis, Donald Gifford, second son of Rev. William H. and Emma P. Davis, aged 7 yrs., 8 mos.

FLOYD—In Winthrop, May 13, Deacon David Floyd, aged 88 yrs.

HIGGINS—In Hyde Park, May 13, suddenly, Josiah P. Higgins, a prominent member of the Congregational church.

REV. RICHARD BOWERS THURSTON.

Rev. R. B. Thurston entered into rest and the fullness of life on Easter morning, April 14. He was born in Charlestown, Mass., June 28, 1819, the eldest son of Deacon Richard and Ann (Bowers) Thurston. His childhood was spent in Frankport (now Winterport) and Bangor, Me. He fitted for college in the high school of Bangor, graduating in its first class. He entered Bowdoin College in 1837, and maintained a high rank, graduating among the first scholars. He taught the two years in Friesland, Pa. Here he entered the theological seminary in Bangor, from which he graduated in 1846. Here he maintained the same high rank in scholarship as in college.

He was ordained over the Congregational church in Waterville, Me., Nov. 11, 1846, where he remained nearly nine years. Then he was acting pastor at Chicopee Falls, Mass., for two years. For six years he was acting pastor at Waterville, Me., and then pastor of the church in Stamford, Ct., in 1852, and continued its pastor nine years. From 1852 to 1856 he supplied the Second Church in Fair Haven, Ct., residing in New Haven. For five years he was acting pastor in Saybrook, Ct. In November, 1852, he was installed pastor in North Greenwich, Ct. Here he finished his ministerial work, being disabled by severe sickness in 1858. He removed that year to Stamford, the place of a former pastor, and here he spent his last years, warmly attached friends, whom he had made while their pastor, and very kindly did they minister to him during these years of his infirmity. In all these pastorate he commanded the respect of all as an earnest and faithful minister of Christ, and he won the warm personal affection of many of his people that followed him through life. His very presence was a blessing to the community, as well as to Stamford. A prominent citizen, not of his own people, said that the loss of the light of Mr. Thurston's face from the public streets was a public loss.

He was an able preacher, being strong in his thought, clear in his statement, and having special felicity in the choice of words to express his ideas. He fed the people. It was always a privilege to hear him preach. His aim was not novelty of view or expression, but that simplicity and clearness which would give the hearer the truth of God.

He had the deepest reverence for the Word of God, and he believed that in it is all the truth needed, not only for our religious life, but for guidance in all civil, industrial and social relations and duties. He sought to show the application of its principles to the entire individual and national life. This is manifest in his prize essay (1857) on "The Christian Duty of Obedience to Slaveholders," which was a very able and convincing argument of the Bible truth that man was made to hold property and not to be held as property. He went to God's Word also for the guiding principles as to man's right to hold and use property for all true ends, not only for the support of life, but for its legitimate adornment and pleasure, but all under the direction of the supreme law of love.

He believed we must find the principles for the relief of the labor difficulties. He had very deep interest in the study of these questions. When his disabling sickness came he was working very earnestly on matters which he hoped to publish, which might help to the solution of difficulties which are still upon us. He was a thoughtful Biblical sociologist many years ago.

He was a thorough believer in our Congregational church, political parties, and in what was in view, came from the Word of God as illustrated in the early churches. He believed we should make more of the fellowship of the churches, and was an earnest advocate of the National Council, and he was the author of the resolution passed by the jubilee convention in Chicago in 1870, which led to the formation of the National Council, in Oberlin, in 1871.

It was a severe trial to him to be laid aside from the work he had so long followed, for more than forty years. It was not easy to cease this work, but he was absolutely uncomplaining, cheerful and trustful, and by the example of his Christian patience he helped many suffering ones the better to bear their burdens. He ministered unto them, in the ministry of a loving family and kind friends, and with an unbroken fellowship with God he waited his Father's time, and now he is released.

Mr. Thurston married in Friendsville, Pa., May 24, 1847, Jane Miller Pierce, daughter of Henry Miller and Susan (Pelronnet) Pierce, who survives him, as do also three daughters, Mrs. G. T. Humphrey, Mrs. J. G. Hincks and Mrs. J. H. Pierce.

MARY JAQUITH FLOYD.

Miss Floyd was born in the home in which she passed her earthly life, in Peabody, Mass., May 27, 1837, and entered into the heavenly rest April 2.

Her was a life of rare sweetness and Christian purity. Trained in the atmosphere of a delightful Christian home, in early life she yielded herself in glad surrender to the service of God, and her life was peculiarly fitted her as a "chosen vessel" for his own use. She became a ministering angel in all the walk of her life.

Her was a life of prayer and constant feeding upon the blessed Word. Sorrow early did its transforming work upon her soul, as, one by one, all of her dear family, save a sister, greatly beloved, who survived her only one week, had been gathered in the heavenly home. So true to serve God did she constantly rejoice in the Lord's service, and peculiarly fitted for the office of church missionary in the South Church, which she so lovingly and faithfully filled for many years.

Others will tell of her wonderful courage, enthusiasm and persistent personal effort and sacrifice for the temperance cause, as well as all moral reforms, but the companions of her own dear church are glad to pay this tribute to her memory, for it was to them that she endeared herself by her personal charms, as she went forth laboring constantly in behalf of the poor, with

gentle ministries by word and prayer and Christian song to those shut in age, infirmity or pain. With rare grace she distributed bounties to herself and others, summing up her life thus in her own words, "I am Christ." She is sorely missed in her loved primary room, where she so delighted to "feed the lambs of the flock," and in the place of prayer and in God's sanctuary. As she was laid to rest amid the tears of the mourning people there was deep sorrow in all hearts for their great loss, yet abounding joy for her "sweet release." It was hers to reach a freer faith, a higher life and more complete service than most attain to, and God has called her by his mighty spirit, whom she so abundantly received, to become a tower of strength to all with whom she associated. When the body was failing the Heavenly Father led her to the end, a brave, heroic soul, satisfied that all his way with her was a preparation for a perfect and complete awakening in his likeness.

MRS. F. F. TINGLEY.

The death of Mrs. Oriena A. Tingley, the wife of F. F. Tingley, Esq., of Providence, R. I., will awaken many tender recollections among those who knew her both in Providence and Boston, as well as in other places. Although long an invalid, and known to have had dangerous attacks of illness, yet the announcement of her death was a most unexpected and grievous shock to those who have esteemed and loved her.

Beside the circle of her friends, to whom she was endeared by her many admirable qualities, great numbers of people must remember her beautiful voice, as she was, for several years, the leading singer at the Union Congregational Church in Providence, and afterwards at the Beneficent Church in Providence, and in many other places, both public and private, where her sweet, clear, ringing voice, and the grace with which she delighted the hearers. Both she and her husband did much for the improvement of church music in the city, and none could have engaged in it with heartier devotion than she. In Christian faith and gentleness of character she was well fitted to comprehend and give expression to the meaning of sacred hymns. During the recent years of her life she accompanied a sermon, she has been a most wonderful presence and an unconscious spirit the burden of life. Indeed her cheerfulness has risen triumphant over every fear, and even brought hope and courage to others. Her life has taught a lesson of submission to the will of God, and in many hearts the tones of her voice still linger, and the hymns she made familiar, and we may well hope and believe that other lives will be made better and more sacred to the service of God. Give her a quiet and easy repose to the home above, which left no trace of fear or anguish on her placid brow. From her last repose she seems to be saying to us, "I will lay me down in peace, and take my rest, for thou Lord only makest me dwell in safety."

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CURRENT THOUGHT.

AT HOME.

The Yale Review (May) thinks that "the even balance of opinions [in the Supreme Court] on the income tax law is of small account compared with the causes which have led to this even balance, and are likely to make the result occur in similar cases in the future. The Supreme Court is being forced to deal with problems whose solution requires thorough training both in law and in economics. One half of this training the judges have, the other half they have not, or in any rate make no use of it. The inevitable results of this deficiency are, first, a conflict of opinion, and, second, an undermining of judicial authority. . . . Down to the middle of the last century it may fairly be said that the English decisions furnished some of the best expositions of economic doctrines which existed anywhere. . . . But about the beginning of the present century a change is noticeable in this respect. There was a severance of jurisprudence and economics which did harm both to lawyers and economists. . . . The courts have abandoned the progressive spirit of good sense which once characterized their decisions; they have looked only to the generalizations of the past . . . but nowhere has the failure to deal with actual conditions been more conspicuous than in the case of taxation."

Hon. B. G. Northrop of Connecticut, writing to *The Springfield Republican* from Hawaii, says there is no truth in the stories of torture or cruelty to the prisoners. He says the leaders of the insurrection were disreputable whites and demagogues. "That the republic has come to stay is now the belief of nearly all classes. . . . President Dole is now making new efforts to give every native a chance to own a home of his own . . . and cordially welcomes my suggestion for an Arbor Day for economic purposes and an Arbor Day in schools. . . . His administration will bear the closest scrutiny, and will command the approval of the world the more widely it is known. . . . I have nowhere else seen so practical and so thorough recognition of the brotherhood of the human family. . . . The great reduction of this race from 130,000 to 40,500 during the last seventy years has been falsely attributed to the missionaries. On the contrary they have saved the race from destruction. . . . The great mass of the people are obviously unfit for the exercise of the right of suffrage."

The Jewish Messenger protests against the tendency to build elegant synagogues and run in debt. "The time has passed for showing more consideration to a religious corporation that builds and lives beyond its means than to any individual who acts with similar imprudence. Yet how heedlessly, how jauntily, do we dedicate fane to the Almighty which are little else than consecrated mortgages. Let the synagogue be a little more modest, if it cannot afford luxurious appointments."

The Western Christian Advocate serves notice on the party leaders of Ohio that the Methodists of that State are in politics to the extent that they intend to help elect a legislature which will give Ohio a license law similar to the one Indiana has just won. "They do not ask much—only the right to decide by wards, municipalities, townships and counties whether liquor shall be sold therein or not. . . . We propose to know how the candidates stand on this question. We propose to put our ballots as a bulwark between our children and the deadly saloon. We propose not to be hoodwinked, defrauded, or intimidated."

ABROAD.

The North China Daily News, in a recent letter from Peking, said that when Li Hung Chang had his last audience with the emperor of China prior to starting for Shimonoseki, "The emperor plainly and emphatically declared that reforms of an extensive and com-

prehensive nature must at once be undertaken when peace is secured. . . . This impression is also beginning to take possession of the official mind. Reform is in the air."

The Japan Mail of April 13 says that "all through this war the Powers of Europe have never once been able to combine for the purpose of intervening between the belligerent states." Now that the war is over, the same influential journal protests against the assumption of the right to deprive Japan of the fruits of her victory. "What conceivable title does Russia possess to act as the guardian of Chinese territory or the arbiter of Korea's destiny? It is true she has taken a good deal of territory from China in the past, but does the fact that she has appropriated one slice endow her with a title to regulate the disposition of the whole loaf? . . . But no, it is the old principle of mediæval times—one law for me, another for thee. . . . If defeat at Japan's hands cannot awaken China to the advantages of Western civilization, can she ever be awakened? We discover no hope, and therefore we believe that if Europe desired to see the Chinese develop their resources and open their markets fully to the outer world she should be pleased at the thoroughness of Japan's victory."

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